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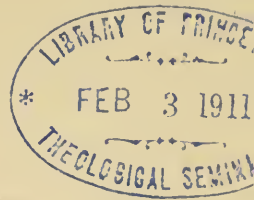
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Revealed religion expounded
by its relations to the



THE BEDELL LECTURES

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THE BEDELL LECTURE FOR 1883



REVEALED RELIGION

EXPOUNDED BY ITS RELATIONS TO THE

MORAL BEING OF GOD

BY

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REVEALED RELIGION, EXPOUNDED BY
ITS RELATIONS TO THE MORAL
BEING OF GOD.

CORRIGENDA.

- Page 3, note 4, *for* *θύχνος* *read* *λύχνος*.
“ 11, line 16, *for* Him, *not read* Him *not*.
“ 21, “ 8, *for* truth, and *read* truth. And.
“ 23, note, *for* *πατρός* *read* *πατρός*.
“ 24, line 8, *for* God, and *read* God. And.
“ 27, “ 2, *omit* it is evident.
“ 31, “ 10, *for* compensation *read* confirmation.
“ 37, “ 8, *for* the *read* His.
“ 39, “ 23, *for* not *read* but.
“ 41, “ 2, *for* fact, that *read* fact of.
“ 48, note, *for* Linlethan *read* Linlathen.
“ 64, line 4, *for* *χαρακτής* *read* *χαρακτήρ*.
“ 70, “ 7, *omit* redemption, of.
“ 71, note 52, *for* XVIII *read* XVII.
“ 95, line 22, *for* an *read* our.
“ 102, “ 5, *after* epistle *insert* to the Hebrews.

EXTRACTS

From the communication of the donors to the Board of Trustees of the Theological Seminary of the Diocese of Ohio and Kenyon College.

CLEVELAND, June 21, 1880.

GENTLEMEN:

We have consecrated and set apart for the service of God the sum of \$5,000, to be devoted to the establishment of a lecture or lectures in the Institutions at Gambier on the Evidences of Natural and Revealed Religion; or the Relations of Science and Religion.

We ask permission of the Trustees to establish the lecture immediately, with the following provisions:

The lecture or lectures shall be delivered biennially on Founders' Day (if such a day shall be established), or other appropriate time. During our lifetime, or the lifetime of either of us, the nomination of the lectureship shall rest with us.

The interest for two years on the fund, less the sum necessary to pay for the publication, shall be paid to the Lecturer.

The Lecturer shall also have one half of the net profits of the publication during the first two years after the date of publication. All other profits shall

EXTRACTS.

be the property of the Board, and shall be added to the capital of the lectureship.

We express our preference that the lecture or lectures shall be delivered in the Church of the Holy Spirit, if such building be in existence; and shall be delivered in the presence of all the members of the Institutions under the authority of the Board.

We ask that the day on which the lecture or the first of each series of lectures shall be delivered, shall be declared a holiday.

We wish that the nomination to this lectureship shall be restricted by no other consideration than the ability of the appointee to discharge the duty to the highest glory of God in the completest presentation of the subject. We desire that the lectures shall be published in uniform shape, and that a copy of each shall be placed in the libraries of Bexley Hall, Kenyon College and of the Philomethesian and the Nu Pi Kappa Society. Asking the favorable consideration of the Board of Trustees,

We remain with great respect,

G. T. BEDELL,
JULIA BEDELL.

The Board accepted the gift, approved the terms, named All Saints' Day, November the first, as Founders' Day, and made it a holiday.

LECTURE I.

THE FUNDAMENTAL PRINCIPLE OF THE SCIENCE OF THEOLOGY.

I. IT cannot be doubted that, of all the evidences of Christianity, the clearest and the most convincing is Christianity itself, when its distinguishing characteristics are manifested in the lives of those that profess the name of Christ. When Jesus Christ gave to His disciples "a new commandment, that ye love one another, even as I have loved you"¹; or as St. Paul expounds it: "Bear ye one another's burdens, and so fulfil the law of Christ,"² He added further: "By this shall all men know ye are my disciples, if ye have love one

¹ St. John XIII. 34, 35.

² Gal. VI. 2; compare also Rom. XV. 2, 3: "Let each one of us please his neighbor for his good, which is unto edifying, for Christ also pleased not himself."

to another." They would thus exhibit to the world the true meaning, as well as the reality and spiritual power of faith in Christ, and win others to the Saviour. And for this reason, when our Blessed Redeemer, before offering Himself on the cross as the propitiation for the sins of the world, presented at the throne of His Father His intercessory prayer for all who should hereafter believe on Him through His disciples' word, He prayed above all things : "That they may all be one; even as Thou, Father, art in me, and I in thee, that they also may be one in us, *that the world may believe that thou didst send me.*" The truth on which Christ's Church is founded, that the Father and the Son are one, has to be manifested to the world by the unity of those who through Christ have access in one spirit to one God and Father of all.³

2. But while no witness to Christianity can be so powerful in its influence on the world, or so distinctly manifest, as that which it bears to itself through its practical results being exhibited in the lives of Christ's disciples, it must be remembered, that the practical Christian life is nothing

³ Ephes. II. 18, and III. 3-6.

else than the outcome of the spiritual truth, which, being received into the heart by faith, renews and transforms the character by assimilating to itself the motives and principles of the soul. So that, after all, it is only as being an emphatic and conspicuous representation of the truth itself that the Christian life can be the conclusive proof to the world of His divine mission, which our Lord declares it to be. The man himself, however brightly and distinctly the light may shine forth in him, is (like John the Baptist) nothing more than the "*lamp*";⁴ the light itself is the truth to which he bears witness, the revelation which God has made of Himself in His Son Jesus Christ. That which our Lord said when speaking of the Baptist's testimony to Him is equally true now: "The witness which I receive is not from man; howbeit, I say these things (of John) that ye may be saved"; or, as St. Paul says of the truth to which he and other Apostles gave testimony: "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves."⁵ This truth,

⁴ Θύχνοσ, St. John V. 35.

⁵ 2 Cor. IV. 7.

however manifested, is self-evident to all, except those who, through their own love of evil and of darkness, wilfully close their hearts and minds against the light.⁶

3. It therefore follows that although the witness to Christianity is of all the most effective, which is given by the unity in love of those that believe on Christ's name, because it is (as we must infer from Christ's words) such a manifestation of the light as is apparent to all men; the evidence which will have the highest value next to this must be the distinct exhibition, in the teaching of His Church, of the Truth, which is the quickening power of the Christian life. Indeed without this, Christianity could not be a witness to itself in the lives of Christians: first of all because it always is, and always must be, very imperfectly represented in the lives of those who profess to be, and even of those who really are, disciples of Christ; and that, from no defect in Christianity, but from the nature and the will of man. And then, further, because of the inability of those who do not understand the true principles of the Christian life to appreciate the whole of the

⁶ St. John III. 19. 2 Cor. IV. 3.

Christian character.⁷ So that, in fact, an exposition of that truth, which is the root from which the Christian life springs, is absolutely essential to supplement and confirm any testimony which can be given by the fruits of this truth. I mean such an exposition as shall represent clearly the living principles of that truth; what St. Paul has called the *spirit*, as distinguished from the *letter*. It is our first duty, no doubt, to bear witness for Christ to the world by a life conformable with the holy doctrine which we have received; and our Lord Himself teaches that the first and most characteristic feature of such a life is that love of which He, in His own life on earth, has given us the example. But, as Christ Himself was the Light of the World when He dwelt among men, not only by His life of love, but also by His teaching, of which He said: "The words that I have spoken unto you are spirit and are life"; so, also, it is the duty of His Church to exhibit in its teaching, as distinctly as possible, what are the spiritual principles—the fundamental laws, we may call them—of that revelation of God in His Son Jesus Christ, from which the faith and doc-

⁷ Both these questions will be fully discussed in my Third Lecture. See Lect. III, § 17.

trine of His Church are derived. These spiritual laws are contained in the Holy Scriptures, in which is embodied the whole of that truth the knowledge of which is eternal life. But they are contained there, at least so far as the greater part of Holy Scripture is concerned, somewhat as God's laws of the visible universe are to be found in nature. Occasionally in the teaching of our Lord Himself, and that of some of His apostles, we find them more or less expressly enunciated ; but generally, the mind of the believer learns them, or at all events learns to apprehend them fully and distinctly, only through a patient, prayerful, perhaps a life-long study of the Word of God, "comparing spiritual things with spiritual" ; and so "beholding as in a mirror the glory of the Lord, he is transformed into the same image from glory to glory," and the light shines forth more and more brightly, even to the end, in his life and conversation. Nor will it ever be possible for the individual soul to become changed into the very form of the doctrine of Christ's Gospel except through such a process.

4. But to make intelligible to the world the spiritual character of Christian faith and doctrine, so that Christianity may be its own wit-

ness to men, and commend itself to every man's conscience in the sight of God, it may be asked whether Christian theology has done all that might be done, and that ought to be done, in order that the Church may fulfil the duty which it owes to its Lord? As regards the exhibition of the dogmatic truths of Christianity the Church has from the beginning set them forth, in simple compendious forms, in which the one faith into which we are baptized is briefly enunciated, for the most part, in the very words of Holy Scripture. But precious and necessary as the Creeds are for the purposes for which the Church has put them forth, it is obvious that they do not supply that which is needed, viz. : such a representation of the *spiritual principles* of Christianity as shall make it a witness to itself to the conscience of man. Indeed, the Creeds are not intended for this purpose; and taken alone they are sometimes misunderstood by the world,—indeed by many unspiritual Christians also,—as if Christianity were a religion which demands of men belief in mysterious doctrines as a mere act of passive obedience to the authority of the Revealer, without any apprehension, through our spiritual faculties, of the necessary truth of the revelation.

Ought not, I say, theology to supply this great want of a simple, clear, and comprehensive exposition of the spiritual principles which underlie and pervade with their divine vitality all the dogmatic verities of Christianity? It is, no doubt, the very purpose of every true and faithful and duly qualified Minister of the New Testament, so to make manifest the truth in his preaching, taking the veil off its outward form, and being a Minister of the spirit, not of the letter, that if the Gospel is veiled it may be only in those whose own minds are blinded by having given themselves over to the power of darkness.⁸ But is it not the function of Theology, the science of religion, to aid this work systematically; to investigate these inner principles and laws, to trace and expound the harmony and consistency of those laws, and thus to make the revelation of God distinct to the conscience of man, even as physical science expounds nature to the reason of man?

5. It is a remarkable fact, but undoubtedly it is true, that in this scientific age there is a strong tendency, not only among those who do not believe in Christianity,—where we might expect it,—but even among many sincere and earnest

⁸ 2 Cor. IV, 1, etc.

if not very profound Christians, to disparage, as unprofitable if not injurious to spiritual life, theology, the science of religion. Whatever causes may have contributed to produce this feeling, the result is very serious loss, both to the cause of Christianity as against infidelity, and not less to Christians themselves, and to the whole practical life of the Christian religion ; for all knowledge is effective and profitable in proportion not only as it is exact and definite, but also (and yet more) as it is seen to be related to central and fundamental principles ; by which two elements, exactness and unity, science is distinguished from other knowledge. It is indeed often supposed, and sometimes argued, that religion is intended only for the heart and its emotions ; and that, therefore, as soon as it is treated scientifically, it is changed from living principles into dry and barren formulas, so that its spiritual power is enfeebled if not altogether lost. This, however, is to misapprehend the very nature of Christianity, which addresses not the feelings and affections only, but the whole spiritual being of reasonable man, and produces its effects through the knowledge of truth. Yet must not theology be itself somewhat in fault, if it gives occasion for such an objection? If it

be a profitless study as regards the practical Christian life,—as many, even sincerely religious men imagine,—must not the cause be some serious defect in the scientific treatment of a subject, in itself of the profoundest interest and highest value to man? And may we not learn a lesson from the history of science in another department of human knowledge? Physical science is nothing else than the interpretation of the wisdom of God in His works in the natural world, even as theology is, or ought to be, the interpretation of His spiritual wisdom in His revelation of Himself and of His relations to us. And we know that formerly physical science was a barren and dead study, because it was merely the knowledge of disconnected, unharmonized phenomena. But we know also that when general principles or laws were determined, which enabled the reason of man to trace the connections of the different phenomena of nature, and to conceive the complete unity of the whole system of the visible creation, through sequences of cause and effect, then physical science had a life and reality, such as it never before possessed. Then also it became a study fruitful of practical benefits in human life. And is it not possible

that the science of religion has been wanting, both in profit and in interest, from a somewhat similar cause? That is, have we not studied Christianity too much as a revelation of isolated and almost independent verities, and not sufficiently as Science now studies God's wisdom in the natural world?

6. It may be urged indeed with much apparent force, that in regard to the mysteries of revealed truth the exercise of human reason is not only presumptuous, but being beyond its own sphere, cannot lead to trustworthy conclusions; that in the oft-quoted words of Hooker: "Although to know God be life, and joy to make mention of His name, yet our soundest knowledge is to know that we know Him, not as indeed He is, neither can know him; and our safest eloquence is our silence, when we confess without confession that His glory is inexplicable, His greatness above our capacity and reach." But, while we must ever bear in mind the duty of reverence and caution in speaking of the things of God, yet it has been truly said⁹ that if we should take these words of Hooker in their literal meaning, viz.: "that divine and human reason are different in kind, and God cannot be

⁹ Caird's *Hegel*, p. 140.

known, religion would be an impossibility." In fact, agnosticism would be the only possible condition of man. Undoubtedly we have in Holy Scripture abundant warnings against substituting the conclusions of a defective, and partial, and often sin-clouded reason—infinitesimally small in the extent of its range compared with that of divine wisdom—for the teaching of God's Word; and especially against supposing that our minds can *fathom* God's ways or God's purposes. But, when the principles from which the conclusions are drawn are those which God's Word itself reveals, and the inferences those which that Word itself asserts, and recognizes, as following from the fundamental truths which God has made known to us, can we do wrong in seeking, in all humility and simple dependence on the teaching of His Word and the guidance of His Spirit, to exhibit the consistency, the harmony, the unity, of the revelation which he has made to us, His children, of Himself our Father in Heaven; and if through the use of that gift of reason, which is the light in us of His own divine wisdom, we endeavor to clear away some of those mists and fogs that rise out of the carnal mind and obscure His truth from the eyes of men, may we not humbly trust that

He, the Father of Light, will direct, assist, and bless this our feeble attempt?

7. In order that theology may be a real science, and enable us to exhibit the revelation of God as one consistent and harmonious system of spiritual truth, it is necessary first of all to find some fundamental spiritual law or principle, and that, as the preceding considerations show, distinctly revealed as such, to which it will be the function of theology to expound the relation of all Christian faith and doctrine. Is there any such fundamental and central truth revealed to us in Holy Scripture? It is evident, when we consider the question, that since the revelation is a revelation of God Himself, the truth must relate to the Being of God; and although we need not be surprised if it is one which the unaided reason of man could not of itself discover much less expound, for otherwise why should a revelation be necessary? yet it must be a truth which, when revealed, and especially when expounded by Christianity, its exponent, and in a certain sense its development, must commend itself to every man's conscience; so that Christianity when exhibited as the outcome of this principle shall be a witness to itself?

8. In the Old Testament, we need not expect

to find any distinct revelation of such a fundamental principle. As the apostolic author of the Epistle to the Hebrews reminds us, "God of old time spoke to the fathers by the prophets by divers portions, and in divers manners."¹⁰ The revelation was fragmentary, and its numerous separate parts were diverse in form. It revealed God as the Creator, making all things by His word, and man in His own image and likeness; the Giver of Laws to man, even from the beginning, disobedience to God's laws being followed by death; the Holy and Righteous, the Merciful and Good, the Sovereign and Father of His people. All these spiritual perfections of God shone forth in the history of the chosen nation, in inspired psalms and songs of praise, and in the various prophecies of those servants of God by whom from age to age His Spirit spoke. But it would have been impossible for the mind of man to have brought together all the partial lights and the various and very different aspects of the character of God, and of His relations to man, in one central and comprehensive idea. There was indeed the one incommunicable name (Jehovah) by which He revealed Himself to His people,—a name

¹⁰ Heb. I. 1.

which seems to express the Being of God, as the one self-existent, eternal, and infinite Spirit. But although this divine name was, through the teaching of the law and the prophets, and by His covenant with His people Israel, intimately related to the moral attributes of God, which the Old Testament expounded, yet of itself it does not, so far as we can judge, express these attributes. The fuller proclamation of the "name of the Lord" which was made to Moses on Mount Sinai when the law was given the second time,¹¹ is, we may say, a brief summary of the whole revelation of God under that dispensation; and, like that revelation, it contains elements which, under that imperfect economy, might have appeared inharmonious, if not contradictory.

9. When we proceed to the New Testament to seek there for the fundamental principle as to the Being of God which lies at the basis of Christianity, we must bear in mind that as God is eternally the same and unchangeable, the truth for which we look must be not only the central truth of the Gospel, and of that part of the Old Testament revelation which anticipates the Gospel, but such as will also unite in one

¹¹ Exod. XXXIV. 6, 7.

harmonious whole the entire revelation, both of the Old and of the New Testament, and all the separate parts which under the law appeared to be diverse. This consideration would be of itself sufficient to show that the truth which some have hastily assumed as the central principle of Christianity, I mean "the Fatherhood" of God, is not that which the science of theology can accept as its fundamental law. Undoubtedly our Divine Redeemer came into the world to manifest the Father, and we shall find that the Christian "doctrine of the Father and the Son" is a primary truth of revealed religion, because it is the first and immediate inference from that revelation of the moral and spiritual Being of God which is itself the central and primary principle of all true knowledge of God. But the result of assuming a particular inference instead of the fundamental truth itself, is necessarily that the theology which is derived thence leads to partial, defective, if not absolutely false, conclusions, as indeed has been exemplified in this instance. For every one whose mind is thoroughly imbued with the teaching of Holy Scripture as a whole, must admit that the religious teaching which is based solely on the truth of the Fatherhood of God, fails to ex-

hibit clearly or expound fully the relation of the law of God to the rest of Christian theology.

10. It may of itself indicate in which direction we should look for this fundamental principle, that our Lord points to one result in the practical Christian life, which, above all others, is to be the evidence to the world of the divine origin of His religion. If the love of Christians one to another is to be the witness to the world in the Christian life, the love of God, which is the source and well-spring of all the love which can animate the Christian heart, must surely be that character of God the revelation of which is the central principle of the Christian faith, and therefore of true theology. In fact, that apostle of Christ, who was especially and peculiarly *ὁ Θεόλογος*, the truest and profoundest theologian of all the ages of the Church, has expressly directed us (in his First Epistle) to the truth that "*God is Love*," as the foundation truth of the Christian faith. His language implies not merely that this is *one* particular aspect of the moral and spiritual character of God, but much more, that His whole Being, so far as its spiritual perfections and attributes are concerned, is comprehended in that one word. All that God is ; the Infinite, Eternal, Self-existing Spirit, who

“is and was and is to come,” is Love. And since love is the very Being of God, it must be the ἀρχή of all divine revelations as well as of all divine operations and manifestations, and therefore certainly of all theology. In the light of this truth, St. John expounds, in a few comprehensive words, the whole of man’s redemption from its origin to its consummation, as the manifestation in time of this eternal Being of God. And since love is the character of God, it must also be the spiritual character of those who are in fellowship with God. The old law indeed taught this same truth in its own form ; for the sum of all the commandments was, (our Lord reminds us,) that we should love the Lord our God with all our heart, and our neighbor as ourselves. But the Gospel teaches the true *rational* of this, and supplies the motive spiritual power. The redemption of Christ being the manifestation of love as the character of God, by believing and confessing the love thus manifested, we know and have spiritual fellowship with divine love itself in its source and fountain-head. St. John’s argument, therefore, is in the strictest sense logical ; it is a complete summary of the science of Christian theology in all its main features. The very purpose of his

argument is to exhibit and prove in a rational way the consistency of the whole scheme of Christian faith and doctrine as a manifestation of the love of God. But to make for ourselves, under the guidance of this spiritual teaching, further use of this central principle of revelation, and to enable us distinctly to exhibit Christianity as not merely consistent with this truth as to the Being of God, but as logically and indeed necessarily related to it, so that we cannot conceive the one without accepting the other, we must first examine carefully what is the particular meaning and force of this apparently simple, yet most profound and most comprehensive truth, that God is Love.

11. It has been often noticed, as providentially ordered, that the Greek language, the language of the New Testament, and (we may say) of the civilized world at that period of its history, is, above all other languages that have ever existed, the one in which scientific and philosophical distinctions might be most accurately expressed. And it was the better suited for Christian philosophy, because it was the only language into which the Hebrew Scriptures had been translated ; so that it formed a link not only between the revelation of Christ and Gen-

tile literature on the one hand, but also between the theology of the New Testament and the teaching of the Old on the other. In no other language could the truth implied in those words, Ὁ Θεὸς ἀγάπη ἐστίν, have been expressed with the same distinctness and exactness. Neither of the Hebrew words used in the Old Testament for "love" could have been used without some ambiguity. The history of the Greek word ἀγάπη is very instructive. The classical words for "love" had become (as Trench observes¹²) "so steeped in earthly passion and carried such an atmosphere of unholiness about them, that the truth of God abstained from the defiling contact with them,—yea, devised a new word for itself rather than betake itself to one of these. For it should never be forgotten that ἀγάπη is a word born within the bosom of revealed religion; it occurs in the Septuagint, but there is no example of its use in any heathen writer whatever." It must, however, be observed, that even in the Septuagint, in which ἀγάπη and Φιλία are used almost promiscuously,¹³ the former has none of that distinctive

¹² "New Testament Synonyms."

¹³ *E. g.* in Prov. X. 12, "love covereth sins," the word Φιλία is used in the Septuagint: in the parallel passages in I Cor. XIII. 7, and I Peter IV. 8, both apostles use ἀγάπη. On the other hand, in II Samuel XIII. 6, ἀγάπη is used in a totally different sense.

force and meaning that it has obtained in the New Testament. There, in the writings of apostles and evangelists, especially those of St. Paul and St. John, the word stands out with a holy meaning altogether its own ; distinct from all earthly feeling and carnal passion, sanctified and consecrated to God and His service and His truth, and yet, as the Spirit of God speaks to us in the language of the children of men, we must refer to Greek literature, in order to comprehend the true force of the word, and why it is selected as the term most suitable to express the moral character and being of God. For although the noun *ἀγάπη*, which was adopted by New-Testament writers to express an idea specially and, indeed, exclusively Christian, does not appear in heathen literature, the cognate verb (*ἀγαπάω*) and the adjective (*ἀγαπητός*) occur frequently with a distinctive meaning, which sufficiently explains the use of the noun itself in Christian teaching. The root of the word,¹⁴ instead of indicating mere *affection* as its primary idea, points rather to those of *regard* and *satisfaction*¹⁵; to a love founded on the consciousness of the excellence and preciousness of its object.

¹⁴ Which is the same as that of *ἄγη* and *ἀγαμαι*.

¹⁵ Liddell and Scott on *ἀγαπάω*.

In the adjective form (*ἀγαπητός*) this idea is brought out both in classical literature and in the Septuagint, so as to illustrate in a very remarkable manner the truth which St. John teaches. Both Homer and Hesiod and later Greek writers use the adjective as specially applicable to an "only child," so that it is taken by the grammarians as synonymous with *μονογενής* "only begotten." In the Septuagint the Hebrew word for an "only son" is generally rendered by *ἀγαπητός*, and only twice by *μονογενής*.¹⁶ From all these considerations it is evident that the primary idea in *ἀγάπη* must be that love which is affection for one regarded as surpassingly precious and therefore "*dear*,"—love such as that with which a father regards an only son, the heir to his estate and his hopes and his honors; one who represents, if not in their actualization, yet in their promise, all the excellences which he most values. Such was Isaac, the heir of promise to his father Abraham¹⁷; and

¹⁶ Cf. especially of Isaac. Gen. XXII. 2, 16; also Jerem. VI. 26; Amos VIII. 10; Zech. XII. 10; Prov. IV. 3. (*ἀγαπώμενος*). In Ps. XXII. 21, XXXV. 17, where the English version has "*my darling*" the Septuagint has *μονογενής*.

¹⁷ As a parallel in heathen literature, see the interesting and suggestive passage in Hom., II. VI. 400-480 where Andromache brings in her arms to Hector his *ἀγαπητός* to plead for herself and the

the love which filled Abraham's heart for his "only son Isaac whom he loved" answers to, and most nearly represents, the love which is the Being of God. We shall find indeed that whatever may be the various aspects of divine love, in its manifestation in Christian faith and doctrine, this idea is always involved both in its origin and its ultimate purpose.

It is necessary, however, for the exact investigation of the relation of this fundamental truth to the whole system of Christianity, that this character of God which the Gospel reveals should be carefully distinguished from other notions as to God, which are too often confounded with it in popular and even in religious thought.

12. It is, for example, totally different from the notion, which is very commonly entertained by persons who do not think much about the subject, that "the only character of the Author of Nature is that of simple, absolute benevolence; which, considered as a principle of action and infinite in degree, is a disposition to

infant, that her husband would not throw away in battle his life, so precious to them both; and in reply he prays to the gods for his son, that he might not only equal but excel his father as a warrior.

*καὶ ποτέ τις εἶπησι, πατρός δ' ὄγε πολλὸν ἀμείνων,
ἐκ πολέμου ἀνιόντα.*

produce the greatest possible happiness, without regard to persons' behavior otherwise than as such would produce higher degrees of it." Of this Bishop Butler truly says¹⁸: "Surely this ought not to be asserted, unless it can be proved"; and certainly it is wholly different from that which St. John teaches as to the Being of God, and in nothing more than this, that love implies a relation between persons, whereas goodness or benevolence might be in a certain sense the character of an impersonal *law*, conferring general and universal benefits; as God by His laws in nature makes His sun to shine on the evil and the good, and sends His rain on the just and the unjust. But the language of divine love is personal: "*I* have loved *thee* with an everlasting love, therefore with loving-kindness have *I* drawn *thee*." And the response of the heart that believes in the love of God is: "*He* hath loved *me*, and given Himself for *me*." And as these words of the Apostle Paul remind us, love, being personal, is also in its very nature self-sacrificing. This indeed is the distinctive character of true love, of which Christianity is the manifestation and exponent,¹⁹ and it is this which makes love the

¹⁸ "Analogy" I. iii.

¹⁹ St. John III. 16-19.

highest and most real of all virtues, indeed the one moral excellence which comprehends and includes all others.

13. On the other hand, there are many who, feeling how shallow and impotent is the Christianity, so called, that is built on some vague and general notion of the goodness of God, fall into an opposite error, and misrepresent the truth no less seriously by insisting on God's love being what they call sovereign and free, which would be undoubtedly true if they did not mean by such language that it is arbitrary and partial and without reason. They seem to suppose that the intensity and value of God's love to themselves can only be realized in proportion to its limitations; as if, like human affection, it were a stream that runs deeper and stronger in a narrow channel. But if God is love, that love, like Himself, must be infinite at the same time as it is personal; which means that God's love to myself personally is none the less than if there were in the whole creation no other object of the love of God. It can have no other limitations than those which are essential to its being truly divine love; that is, reasonable and spiritual, for it is not one aspect of the character of God, but his Being

itself. And it is evident that the conception of divine love which some form, as choosing, without reason, a select few for its objects, and rejecting, equally without reason, all besides, far from being any witness to Christianity as a revelation suitable for man, presents to the world an idea of God calculated to prejudice fatally the human mind against such a revelation as inconsistent with justice. At the same time, while the conception of divine love, as stated above and accepted by not a few pious minds, is radically defective and, we might almost say, a self-contradiction, yet it cannot be doubted that in proportion as each man, even by a distorted form of truth, does spiritually realize the love of God as personal to himself, such faith supplies, to some extent, a remedy for the practical errors which, logically, seem to be the necessary consequence of such a perversion of the truth.

14. But above all it is necessary, in order to form a true idea of the principle that "God is Love," to bear in mind the special and essential distinction between love and every other similar quality or principle; I mean, that love, by its very nature, demands *reciprocity*, and cannot be completed or satisfied except by the return of

love, and fellowship with the person who is loved. And, it is evident, that this does not arise from any defect or imperfection in love, but is essential to its purity and reality, and is not less true of divine love than of the counterpart of this in the human affection, is evident. For the first and greatest commandment of the Law of God, in which is summed up our whole duty to God, is this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." There cannot, indeed, be a more distinct proof that the truth which St. John teaches as the origin of man's redemption is really the central principle of the whole of Christianity, when we find that it accounts for the Law of God no less completely than for the Gospel of Christ. And we must further observe that as God *is* Love, the demand of the Law on man for the return of love is as truly and fully divine, as is the manifestation of the love of God in the Gospel of His Son. For love is at the same time affection for those that are its objects; and also (and equally) hatred of every thing that interferes with that return, which is essential to itself. In other words, love and jealousy are nothing else than two opposite

forms of one and the same principle, the two opposite poles of one and the same magnet. Indeed, the truth that "God's name is *Jealous*"²⁰ is the form which the truth that "God is Love" must assume in the dispensation of law; and it is that without which the opposite principle has no real existence. And the very essence of all sin being that it contradicts and resists the Love which God is, the hatred of sin must be as infinite as the Being of God. Or in the language of Holy Scripture,²¹ if "love is as strong as death" and "many waters cannot quench love, neither can the floods drown it," it is also true that "jealousy is as cruel as the grave; the coals thereof are coals of fire." That "our God is a consuming fire,"²² is therefore not only no contradiction of the truth that "God is Love," but it is identically the same truth. There is a unity in God's Being which includes the two apparent contradictory truths. The one principle cannot exist without the other; and only as we realize the one can we truly know the other. And surely a principle which explains and reconciles such apparent contradictions cannot be other

²⁰ Exod. XXXIV. 14. "The Lord, *whose name is Jealous*, is a jealous God."

²¹ Cant. VIII. 6, 7.

²² Heb. XII. 29.

than fundamental in the science of Christianity. Nor can it be by other wisdom than that of the Spirit of God, that the teaching of St. John directs us to that idea of God's Being which is found to comprehend in itself the whole moral character of God, as its different and apparently opposite aspects, and its varied applications and manifold relations to man, are expounded by all the inspired writers of Holy Scripture from Genesis to Revelation.²³

15. We also learn from this that the law of God is not any thing arbitrary or external, or even (as some speak)²⁴ an unchangeable order that God *imposes on Himself*, for the government of His universe, "by His own free and voluntary act"; much less, as some of the Calvinistic school seem to represent it, a law in accordance with which God is constrained, as it were, by a necessity above Himself, to direct His own acts and operations. But His law is nothing else than the revelation of His own eternal Being; and that which demands condemnation of sin is not some principle outside His own Being, but that which God is. Because He is love, we must conclude that His *primary*

²³ See note at the end of this Lecture.

²⁴ Hooker, E. P., Lib. I. II. 5, 6.

purpose in all the revelation of His righteous anger against sin, must be, in reference to man himself, the removal of sin and all its effects, and reconciling the sinner to God. In this light "the exhortation which reasoneth with us as sons" acquires additional force. "My son, regard not lightly the chastening of the Lord, nor faint when thou art reprov'd of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." But we must not presumptuously suppose, as men are apt to do, that we know all the purposes of God, when one is apparent; and thus draw conclusions not warranted by His own Word. The question still remains, What if chastisements prove to be profitless, and the effect of them, as on Israel in Isaiah's time, is that men only sin more and more? If the love of God be rejected, and a will that chooses death instead of life renders the fulfilment of the primary purpose of God's love not possible, in that case, as Holy Scriptures remind us, the very love of God itself must become a fiery indignation "to devour the adversary" of God, who has finally rejected that infinite love.²⁵

²⁵ Heb. X. 26, 31.

NOTE TO LECTURE I.

I had not seen, when I wrote this Lecture, the Rev. John Wordsworth's Bampton Lectures for 1881, in one of which a passage occurs²⁶ which expounds with much force and distinctness the truth to which I have referred, that the moral Being of God as Love includes the two opposite poles of the divine character. The purpose of the lecturer is different from mine, and therefore of more value as a compensation of my argument. His is to answer the objection that the doctrine of the atonement is inconsistent with the love of God.

“What shall we say, then, to those who think the Atonement a hard and unloving doctrine, and desire rather a proclamation of pure benevolence as characteristic of our heavenly Father?”

“This difficulty seems to arise from an inadequate idea of the nature of love.²⁷ It is confused with a mere dispassionate benevolence, with a general wish to make every thing comfortable, with a state of mind and feeling not very far removed from the quiet restfulness of the gods of ancient Greece, as conceived by the philoso-

²⁶ Lect. VI. pp. 191, 192.

²⁷ Cf. on this topic Martensen, *Christian Dogmatics*, § 157, p. 303 foll., E. T., and p. 280 foll. of the German ed. (Berlin, 1870).

phers. * * * But the true God is very different from these. He not only wills that we should know Him, but that we should love Him. 'We love Him because He first loved us,' and willed to make a conquest of us by His love. It is this expansive, penetrating, fiery love of God that is the hope of the Christian, and supplies the explanation of his attitude toward the mystery of the Incarnation and Atonement.

"True love is not benevolence : it is a burning fire, a passionate eagerness to possess the souls of those whom it loves, a grasping after love in return.

"It is, therefore, closely allied in God to anger. For He who loves us for our entire good, cannot but be indignant at any hindrances which we create to baulk Him. He is wroth with those who love Him not, with those whose sins interpose a thick cloud, so that His grace cannot shine through. Such love is akin also to grief : it chafes at the barriers set up by self-will ; it is distressed by the meanness, the impurity, the deadness of those objects on which we set so much affection, on which we waste so much of that power of loving, which was created to return to Him who gave it. It is this fuller and riper idea of love that enables Prophets and Psalmists

to speak in such glowing terms both of God's love and God's anger, without seeing any contradiction between the two. Thus, in the great proclamation made to Moses, we have the attributes, 'merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin,' followed without a break by the other side, 'and that will by no means clear (the guilty); visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.' (Exod. xxxiv. 6, 7.) The same lips which asserted the solemn truth, "our God is a jealous God," and "our God is a consuming fire," found nothing in this belief to prevent them ascribing the tenderest mercy and compassion to the Lord."

LECTURE II.

THE RELATION OF THIS PRINCIPLE TO THE CHRISTIAN DOCTRINE OF THE TRINITY.

I. IT will, of course, be impossible in these Lectures to do more than mark out, with such explanations as may be necessary to prevent misapprehension, the several lines of argument to be followed in the exposition of Christianity which is required—viz. : one which shall represent the whole system of Christian faith and doctrine in relation to the central truth, that God is Love. Indeed, the more simple, and (so to speak) popular, that any such exposition can be made, the greater will be its value as a witness to the world of the truth of Christianity. While we claim for such theology the character of a true science, it should be science without scientific terminology ; philosophy without technical distinctions : it must deal with subjects that are the profoundest of all mysteries, even as the inspired Apostle John speaks of them in language which, so far as God's

Spirit enables us to follow the example of that divinest of all merely human theologians, shall be plain and easy to be understood of all men, while it shall direct those who are seeking after truth to the infinite depths of spiritual wisdom. And, if we consider how such an end is to be attained, we shall find that Holy Scripture suggests that our arguments, in order to be both intelligible and convincing, should be, not addressed to the logical faculty merely,²⁸ but, spiritual and moral arguments ; that is, founded on those principles in man's spirit which reflect God's moral being, and therefore speaking with a power really divine, an authority which no logical conclusions of the intellect can ever possess ; such principles being indeed the witness to God within our own hearts.

2. And it must be noticed, that as regards the science of theology we are directed, and indeed determined, to arguments of this character by that fundamental truth as to the moral Being of God, which is the central principle for this science. For the truth that God is Love is emphatically and distinctly, and indeed exclusively, a moral principle ; a principle intelligible

²⁸ Cf. I. Cor. II. 1-5.

to the mind of every man, having its counterpart in the heart of man himself. The only difficulty regarding it, as we have found in our preceding investigations, is to prevent our idea of divine love from becoming confused or obscured through our experience of the same affection in the earthly relations of those who, though made in the image of their Creator and therefore reflecting His Being, yet are body as well as spirit; finite, not infinite; creatures of a day, not eternal; and (yet more) polluted by sin and evil, instead of being, like Him of whom we speak, infinitely and absolutely holy. We need, therefore, when we assume this truth as the central principle of theology, continually to test all our inferences, and, so to speak, apply corrections to them, from God's own revelation of Himself. At every step of our argument we must examine carefully whether the superstructure and the foundation agree together. But so long as we confine ourselves to that spiritual sphere of thought which the revelation itself assumes as common to man, and to Him who is the Father of our spirits, we may proceed, without fear or hesitation, trusting in His aid and direction.

3. It is indeed obvious, on the least con-

sideration, that if, as St. John's teaching implies, love comprehends the whole moral Being of God, and is not merely one partial aspect of His character, we must conclude that whatever is revealed on the subject of distinctions and relations in the infinite existence of the Eternal Godhead, must of necessity be connected with the moral Being, and be revealed not to satisfy our curiosity or excite speculation on a subject beyond the sphere of a finite understanding, but because of this connection. It cannot be supposed that the revelation is made merely that we may intellectually believe some incomprehensible mysteries as to what we may call—to speak after the manner of men—the constitution of the Divine Existence. It must be in order that we may attain a fuller and more distinct knowledge of His moral Being through this revelation, for this alone is really spiritual knowledge. Indeed, we cannot but conclude that God being a Spirit, His moral and (what for want of another term we may call) His natural Being are so involved one in the other that they cannot be separated. And this is our answer to those who consider it almost profane, and at all events unprofitable, to reason on a truth so mysterious as the doctrine of the Trin-

ity; who imagine, perhaps, that our only duty in regard to such a subject must be to submit our reason unreservedly and absolutely to divine revelation. But as life eternal consists in the spiritual knowledge of God, and as we are exhorted in Holy Scripture not to be content with the first principles of divine truth, but to press on to perfection, it must certainly be our duty to exercise, humbly and reverently, and relying on God's Spirit, the faculties which He has bestowed, in regard to that truth which He has revealed to the spirit of man in order that it may be spiritually apprehended and thus become our life. And although intellectual speculations on those things that are out of the range of the finite understanding cannot profit, yet so long as we only seek to know more fully and more distinctly the moral Being of God in His relations to us men, it cannot be either presumptuous or profitless to use in that sphere of thought in which this knowledge is life to our souls, the rational faculties which are the reflection of God's own wisdom. This question, however, requires somewhat more consideration before we proceed with our argument, which it will touch on several points.

4. It has been truly observed,²⁹ that the chief

²⁹ Coleridge, *Aids to Reflection*.

difficulties which sincere and inquiring minds feel in regard to Christianity are moral difficulties, and not merely those that are raised by the articles of the Christian faith being incomprehensible to the understanding. Indeed, a religion not based on truths beyond the range of the understanding, or in modern language "unthinkable," could not possibly be a true revelation of the Creator. If creation itself is full of mysteries, how much more must the Creator be? The first principles of physical science, on which its apparently most intelligible, and simplest, and, to our minds, almost self-evident, interpretations of natural phenomena are founded, are perceived, when we look at all below the surface, to be absolutely unthinkable. And science, the more that it advances, instead of solving these mysteries, as superficial thinkers suppose, only increases them.³⁰ "Instead of science holding out any prospect of making all the problems of nature intelligible to the human understanding, on the contrary the explanation of that which is explicable does not bring out into greater clearness the inexplicableness of that which remains behind." It has

³⁰ See H. Spencer's *First Principles*, Chap. III., on "Ultimate Scientific Ideas."

been truly said by Herbert Spencer of the man of science, that, "in all directions his investigations eventually bring him face to face with an insoluble enigma; and he ever more clearly perceives it to be an insoluble enigma. * * * He realizes with a special vividness the utter incomprehensibility of the simplest fact considered in itself. He, more than any other, truly *knows* that in its ultimate essence nothing can be known." When we pass from inanimate nature to the sphere of organic life, its incomprehensibility is yet more apparent to every thoughtful mind. Evolution, by which some imagine that all is made plain and easy, is, when we look beyond the mere phenomena of its order, and inquire into the causes of the growth even of a single plant, found to be a mystery wholly inscrutable.

Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here, root and all, in my hand,
Little flower,—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

And it must be remembered that the mysteries of nature are such, not merely as being beyond the sphere of human experience, so that we can gain no relative knowledge of them through

comparison with other objects of knowledge ; but, from the fact, that the human mind not being capable of the absolute knowledge of things in themselves, the truths seem often paradoxical, or self-contradictory. All the theories that science or philosophy can form on such apparently simple questions as the constitution of matter, the nature of force and of motion, the unity of each individual living organism, are not merely incomprehensible to the intellect, but seem to it to involve contradictions. What Spencer says of the first of these is true of all : “ Frame what suppositions we may, we find on tracing out their implications that they leave us nothing but a choice between opposite absurdities.” In fact, the intellectual knowledge of any ideal truth being, at the most, but a partial aspect of the truth, cannot comprehend at the same time the opposite truth necessary to its completeness. And if this is the case in nature, that no profound truth is one-sided and without paradoxes, it cannot be a surprise that the same should be the case concerning the truths contained in a revelation of the Infinite and Eternal God. It could not be a real revelation, if to the intellect the profoundest and most comprehensive of all truths should appear simple. The intellectual

difficulties, therefore, which the Christian faith presents to the mind, in such doctrines as the unity of three personalities in one Divine Being ; or in the incarnation of the Son of God—that is, the union of infinite and finite being, of the self-existing and the created, in one Lord Jesus Christ ; or the efficacy of the atonement to put away the sin of man ; or the supremacy of the divine will, and at the same time the self-determination of the human will,—cannot to any sincere and thoughtful mind be a reasonable cause of offence. We might with equal, indeed with more, justice refuse to accept any of the conclusions of physical science on the ground that its first principles are “unthinkable.”

5. And such considerations must lead to the conclusion, that arguments derived from the moral Being of God are by far the most weighty arguments. Instead of endeavoring to comprehend intellectually the mysteries which revelation contains—which is impossible—if only we can trace their relation to God’s moral Being, and thus discover their spiritual meaning and value, the fact of their being to the intellect incomprehensible, or even paradoxical, cannot affect the moral argument. And an exposition

of the Christian faith, which meets objections against it on the moral and spiritual ground, must of all have the greatest force. For the only *a priori* objection against Christianity that could have any real weight would be that it should require men to believe incomprehensible dogmas as to the Divine Being, but at the same time forbid us to inquire into their spiritual or moral meaning, which is, indeed, the notion some form of Christianity. But this is exactly the opposite of that which is required of Christians; for on nothing does Holy Scripture more insist than on the necessity of spiritual knowledge to spiritual and eternal life, and the worthlessness of the belief of the intellect and of the knowledge of the letter of truth, without its spirit.

6. I do not, indeed, question that, as regards the Christian doctrine of the Trinity, there are metaphysical considerations which, to a philosophical mind, may so far illustrate the mystery from the analogies which philosophy suggests, that to such a mind it may be apparent that the intellectual objections to the doctrine are untenable. And undoubtedly the language of St. John as to the "Logos": "Who was in the beginning with God, and was God," and "by

whom all things were made"; and that of other teaching of Holy Scripture as to the Third Person, the Spirit of God, do sufficiently justify our accepting arguments, whether from psychology or general philosophy, and using them for the illustration and confirmation of the spiritual truth. And physical science also, when it is philosophically examined, undoubtedly supplies illustrations and confirmations from nature, not merely of the Unity of God, but also of the co-operation of the three Divine Personalities in the work of creation. And yet it does not appear to me, I confess, that any of these arguments, however legitimate as confirming faith, can of themselves bring us one step nearer that spiritual knowledge of God which is the essence of Christianity. At all events, my object in these Lectures is simply to exhibit the relation of God's moral Being to the mysteries of the Christian faith, and first of all to that mystery in which all Christian doctrine is founded, that which is implied in "*the Name of the Father, and of the Son, and of the Holy Ghost,*" into which we are baptized.

7. As regards the Christian faith as to "the Father and the Son," that the Son of God, the Redeemer of man, is one God with the Father,

and yet not the same Person as the Father ; this article of the faith is so immediately and obviously connected (in the teaching of St. John especially) with the revelation of God as Love, that it seems almost unnecessary to reason on the subject. And yet it is of such primary consequence to the science of theology, that it should be made distinctly manifest how essential and fundamental this connection is, (for, indeed, it carries with it, as we shall hereafter find, the whole of Christianity,) that we cannot examine too carefully how the Being of God, and the Christian faith as to the true Sonship of Christ, are involved one in the other. For He whom Holy Scripture declares to be “ the only begotten Son,” and, again, “ the effulgence of His glory, and the very image (or impress, as from a seal) of His substance,” is also expressly called “ the Son of His love,” or, as it is figuratively, but most emphatically, represented by St. John, “ He who was ” from the beginning “ *in the bosom of the Father.* ” Indeed, it seems impossible not to recognize,—in the use of the word *ἀγαπητός*, both in secular literature and in the Septuagint, as almost synonymous with *μονογενής*, which was examined above,³¹ and by

³¹ See Lect. I. § II.

which the exact force of the word *ἀγάπη* was itself determined,—a foreshadowing in the human mind of Him whom the Gospel sets forth at the same time the “only begotten” of the Father, and “His beloved Son.” And, we must observe, it is not merely that “God being Love” the Son of God must be the Son of His Love; but the truth that the moral Being of God is such as it is, cannot be in any degree spiritually realized, except through the Christian faith as to “the Father and the Son.” Because there could be no perfectly suitable and adequate object for the Infinite and Eternal Love which God is, except there were One who was both in the beginning with God, and Himself God. The Being of God could have no sufficient interpretation and fulfilment, in fact it would be unmeaning, and a mere form of words, unless there were a Divine Son, as well as a Divine Father. The intellectual difficulty involved in the belief of a Second Person in the Trinity, is nothing to the moral difficulty of supposing that there is not; in other words, that the moral Being of God has no sufficient object for its exercise.

8. An argument of a somewhat similar nature has been based upon the character of God as goodness. Because (it is urged) there are

different forms of goodness, and if we suppose that all these do not exist in God, we make created being itself a source of goodness. For "there is a goodness in trust, as well as a goodness in trustworthiness; there is a goodness in receiving, as well as a goodness in giving." And from this it is argued that there must be for every active form of goodness in God, a corresponding recipient form; consequently, that there must be in the Divine nature distinct personalities representing these two forms; otherwise there could be no possibility either of their exercise or of their manifestation in God Himself apart from the creation. That there is some force in this argument, we need not question; and yet it might be with reason doubted, whether it is self-evident that not only every principle but every *form* of goodness, must be found in the Divine Being. For example, one *form* of goodness in man is repentance for past sin, which form cannot exist in a perfectly holy being, though the principle from which it springs is there. When, however, we accept the fundamental law of God's Being to be "love," the conclusion as to the necessity of believing in a second Divine Personality is not only obviously

true, but as certain as the existence of God Himself. I may, however, use the words of the thoughtful writer³² to whom I have referred, adapting them to our argument; and ask, whether, if it be granted that the very Being of God is Love, and that love necessarily demands both an object of love and a return of love, we must not conclude that it is even absurd to suppose, that *in consequence of His unity* God should not have both a suitable object and an adequate return within His own Being, and that He should be, as it were, compelled to create in order to possess it. And is there not a degree of relief in the doctrine of the Eternal Sonship as a deliverance from the thought of a God whose very Being is Love, dwelling in absolute solitude from all eternity without an object of love? Nor is it possible to answer to this moral argument, as we may with regard to metaphysical arguments from the existence of God, that the idea is simply the creation of our own minds and not an eternal reality. For our argument is, that whatever the merely intellectual difficulty may be—and we may fully allow that it is not only great but insuperable,—

³² T. Erskine of Linlithgow the author of *The Spiritual Order* and other theological essays.

yet if it is intelligible to us that God is Love, it is equally intelligible that there must be a worthy object of that love ; and that love is an affection between what we understand by Persons. So that when those distinctions which the creeds define so exactly are interpreted into the moral language of mankind, they are found to be no metaphysical niceties for theologians to exercise their intellect upon, but the simple and intelligible and self-evident language of the human affection in regard to which man is made in the image of his Creator. On the other hand, the heresies condemned by the Christian Church are notions at variance with the principle that "God is Love." Sabellianism (for example), or the confusion of divine persons in the Trinity, is, when regarded in this light, morally incredible. It is essential to that knowledge of God which is life to the soul, to maintain the true catholic faith as to the personal distinction of the Father and the Son ; not only because from the beginning it has been the faith of the Church, nor even because it is to be directly concluded from Holy Scripture, but (chiefly and primarily) because it is only in the revelation of the Eternal Son of God that we know that the truth that God is Love is not a mere figure of speech, not

a mere intellectual conception, but an eternal reality on which our own faith and our hopes for eternity may rest unreservedly.

9. That there cannot possibly be any other perfectly worthy object for the Love which God is, will not be questioned. Whatever created intelligences have been revealed, or can be conceived of, who, in comparison of us sinful men, are pure and holy, and suitable objects of love, yet as the light of a candle becomes as darkness before the brightness of the noonday sun, so are "the heavens not pure in His sight," and "He chargeth His angels with folly." Certainly, adapting the language of the apostle,³³ we may ask: "Unto which of the angels said He at any time, This is my beloved Son, in whom I am well pleased?" Nor is it only that creation could not supply a sufficiently worthy object for that Love which is God's Being and is both infinite and eternal, but that only in the Son of God, who is Himself a Divine Person "equal with the Father as touching His Godhead," is it possible that divine love could receive its true satisfaction and fulfilment by the return of love. Though all created intelligences should return to God, the source of love, the whole of their affection and

³³ Heb. I. 5.

devotion, what would all this be in comparison with the love of Him, who is the eternal and only begotten Son? What to man would be the affection of all the lower animal creation, if he had not the love of a friend, a brother, a son? And we must conclude that even thus, since our affections are but the image of the Love which God is, the eternal Son must be, not only above and beyond all created personalities, the primary object of divine love, but, in a certain sense, the *only direct and immediate object*. And thus Holy Scripture teaches that in Him all the love of God so centres and is comprehended, as to be exercised toward us, the children of men, only in Him. But to enlarge on this here would be to anticipate the question of the redemption of man as the outcome of the love of God in His Son Jesus Christ. For the present it is sufficient to indicate the essential relation of the faith on which the Church is founded—that Jesus Christ is the only begotten Son of the living God—to the fundamental truth that God is Love.

10. The Christian faith as to the Third Person of the Trinity as one God with the Father and the Son is not, it might seem at first, a truth so obviously related to the Being of God

as Love, nor does the distinction of the divine personalities follow in this case so directly, at least as it appears to our reasoning faculties, from the moral Being of God. But assuming it as the teaching of divine revelation, that the Holy Ghost, having the same name, and the same Godhead, with the Father and the Son, is nevertheless not to be confounded with either, there is no difficulty in recognizing that this doctrine is essentially and necessarily related, as a moral and a spiritual truth, with the Being of God as Love, and through that relation becomes not a mere intellectual belief, but a faith full of life and energy.

II. Without entering into the question whether it is more exact to say of the Spirit of God, that "He proceeds from the Father and the Son," or "proceeds from the Father, receiving of the Son,"³⁴ it is certain that the faith of the universal Church, as derived expressly from Holy Scripture, is that the relation of the Third Person of the Trinity to God is described by the word ἐκπόρευσις "*proceeding forth.*" The idea in which word is, that in the Spirit of God the Being of the Godhead comes forth from Itself and communicates Itself. Thus, in the crea-

³⁴ See Pearson on the Creed—"I believe in the Holy Ghost."

tion of the universe, it was by the Spirit as the outcoming of the divine energy and life, that the order which was appointed by the divine wisdom in the Word of God, was perfected by the co-operating will and wisdom and quickening energy of God. But it is with man as a spiritual being that the love of God is primarily and directly concerned, and with respect to him the distinctive office or function of the Spirit who "proceeds" from God is, as the language of Holy Scripture proves, to form and maintain that communion or fellowship between God and the soul of man in which the love of God finds its own fulfilment. For, as we have already seen, the love of God seeks above all things, even as that human love which is the image of the divine, requires for its own satisfaction, both a return of love, and, as the result of this, unity and fellowship with the Beloved. Therefore, while Holy Scripture speaks of the "grace of our Lord Jesus Christ," and "the love of God," that which distinguishes the Third Person of the Blessed Trinity is "the communion (*κοινωνία*) of the Holy Spirit." We are taught, therefore, that our love to God must be "love in the Spirit"; and, in accordance with this, St. Paul reminds us³⁵ that "the love of

³⁵ Rom. V. 5.

God,"—that is, the Love which God is, and which God has toward us,—“hath been poured out in our hearts *through the Holy Ghost, which was given to us.*” Nor is this true only of the communion of man with his Creator, for when Christ spoke to His disciples of the union of Himself with the Father, as the type of their unity, and therefore a union in love; and when He told them that when the Spirit should come, “ye shall know that I am in my Father, and ye in me, and I in you”; and when He prayed for them “that they all may be one even as thou, Father, art in me, and I in thee, that they also may be one in us,” we cannot but conclude, as the Church teaches,³⁶ that the Father and the Son are one “in the unity of the same Spirit”; that is, of that Spirit by whom we also have fellowship with God and God has fellowship with us.

12. This special function of the Spirit of God as the Divine Personality through whom we have spiritual fellowship with the Father and the Son is continually implied in the teaching both of Christ Himself and of His apostles. Thus when our Lord, on the eve of His passion, spoke to His disciples of the coming of the Holy Ghost, the Comforter, whom (He said)

³⁶ Collect for Whit-Sunday.

“the Father will send in my name,” He taught them that the effect of this divine gift of the Spirit would be, above all things, the indwelling in them of this spirit of truth and power,³⁷ “If a man love me, he will keep my word, and my Father will love him, and *we will come unto him and make our abode with him.*” And thus St. Paul says³⁸ : “As many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again to fear ; but ye received the spirit of adoption, whereby we cry Abba, Father. The Spirit himself beareth witness with our spirit that we are the children of God ; and if children, then heirs, heirs of God, and joint heirs with Christ.” All this language becomes far more emphatic and far more intelligible, if we consider it in connection with the truth, that it is by the Spirit that divine love has its communion and fellowship with its objects.

13. And this explains why “prayer,” in which especially our spirits have intercourse and communion with God,³⁹ is “*in the Holy Spirit.*” And St. Paul speaks⁴⁰ of the same Spirit as not merely helping our infirmities by

³⁷ St. John XIV. 23.

³⁹ St. Jude, 20.

³⁸ Rom. VIII. 14.

⁴⁰ Rom. VIII. 26, 27.

assisting us to pray aright, but as Himself, in our hearts, through the medium of our own thoughts and desires, "making intercession for us by groanings which cannot be uttered"; and the apostle adds: "He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." So real is the union, which the Spirit proceeding from God forms between God who is Love and our spirits, in which He loves to dwell and have communion with them, that our prayers to Him who has loved us, and our very groanings of spirit in the inmost depths of our own being, are as truly the prayers and desires of God's Spirit as they are our own. And thus, by the Divine Spirit, the love of God in us has its full satisfaction and fulfilment in this most intimate spiritual union and fellowship.

It is evident, therefore, that the faith of the Christian Church, that the Third Person in the Trinity is the Spirit who proceedeth from God, is not only in accordance with the fundamental truth that God is Love, but is as intimately related to that truth, and as necessary to expound to us its spiritual force, as is the doctrine of the Father and the Son. We find that this funda-

mental truth, as to the moral Being of God, throws a new and bright light on this article of the faith, and gives a new significance to it, as not a mere dogma to be believed because we find it in Holy Scripture, but as a living principle of unutterable value as regards our own relation to God and our spiritual intercourse with Him.

14. There is another point to be noticed here, on which the relation of the Holy Spirit to the moral Being of God supplies much material for thought. There are in the apostolic writings several intimations as to the symptoms of the spiritual state (to which I referred at the close of the first Lecture) in which the soul has become hopelessly barren, and is rejected as finally incapable of that spiritual fellowship with God which is life eternal. "For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs, meet for them for whose sake it is tilled, receiveth blessing from God, but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned."⁴¹ And the state of which the apostle speaks is the condition of those who, having been once enlightened and *made partakers of the Holy Ghost*, then fall away; and of

⁴¹ Heb. VI. 4-8.

these it is said that it is impossible to renew them again unto repentance. And the same apostle elsewhere says⁴² that for those who "sin wilfully after they have received the knowledge of the truth there remaineth no more a sacrifice for sins," for that to those that have done "*despite unto the Spirit of grace,*" the fire of God's jealousy becomes the vengeance which consumes the adversary. For the sinner who continues in a state of wilful sin after he has known the love of God in Christ, has identified himself with his sin. To such identification of sin with the will of the sinner our Lord referred when He spoke of the sin against the Holy Ghost, which, He declares,⁴³ "shall not be forgiven, neither in this world nor in that which is to come." So that while omniscience alone can determine what the state is which shall at last be proved incapable of spiritual fellowship with the love of God, this at least is certain: that the region of man's being in which, when there is such fellowship, the Holy Spirit expresses Himself by our feelings and thoughts and desires, and identifies them with His own, is also the region in which the capacity or the incapacity for this spiritual

⁴² Heb. X. 26, 31.

⁴³ St. Matt. XII. 32.

union must be proved. It is the region of the will, the inmost sanctuary of the spirit of man, in which his true personality resides.

LECTURE III.

THE REDEMPTION OF MAN THE COMPLETE EXPO- NENT OF THE PRINCIPLE THAT LOVE IS THE BEING OF GOD.

I. THE connection of the Christian doctrine of the redemption of man with the truth as to the Being of God to which Holy Scripture directs us, is in itself sufficiently obvious. Redemption is indeed expounded, both by Christ Himself and by His apostles, as the one signal and sufficient evidence of God's love to man. "God so loved the world," Jesus Christ said,⁴⁴ "that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life." "Herein is the love manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that God loved us and sent his Son to be the propitiation for our sins."⁴⁵ It is

⁴⁴ St. John III. 16.

⁴⁵ I St. John IV. 9; cf. also Rom. V. 8; Ephes. I. 5 to 7; Rev. I. 5, etc.

needless to multiply passages. And yet a preliminary difficulty here presents itself on the very threshold of our inquiry, which it is necessary carefully to consider, in order to exhibit the whole scheme of Christian faith and doctrine, as consistent with itself. For how can the same word be used,—one the special force of which, as we have seen, is so exactly determined,—when Holy Scripture speaks of the love of God to His only begotten Son, “in whom he is well pleased,” and of His love for a world which is by nature alienated from God, and the course of which is opposed to the will of God? What is the meaning of mankind being by nature “children of wrath,” and yet at the same time so specially the objects of the love of God, that He spared not His only begotten Son that they might live through Him? It is, indeed, the very first moral difficulty that presents itself to the awakened conscience. And the difficulty seems only increased by the particular word that the Spirit of God has selected to describe the love which is the Being of God,—reminding us that divine love cannot be like the blind, unreasoning partiality of human affection, but must be in accordance with reason and with truth.

2. To avoid, or rather conceal, this difficulty, theologians will sometimes speak of the love of God toward mankind as a love of mercy and compassion only ; and thus different in kind from that love which He has toward those who love Him and, above all, toward His Son Jesus Christ. But such a conception of the love of God is radically defective, and cannot but affect detrimentally our apprehension of Christian faith and doctrine. For pity, or compassion, is a form of benevolence of which suffering, destitution, or danger is the moving cause ; but it is not peculiar to love, much less to be identified with love. Compassion may be felt by us toward a suffering animal, as truly as for our own child. It is certain, therefore, that we cannot, without much moral and spiritual loss or without risk of grave error in the theological exposition of Christianity, conceive of the love of God, on which redemption is based, as being nothing more than mercy, however largely this element of mercy may—as it certainly does—direct and, we may perhaps say, intensify that love.

3. But when we refer to the primary idea in the word which Holy Scripture has chosen to express the love of God, the reality of His love

for man, as distinguished from mere compassion, is at once apparent. For since man was created originally "in the image and likeness" of God, it is certain that, on account of this spiritual relation to his Creator, he must have a value in the sight of God infinitely beyond all the irrational creation. He is "*dear*" to God, as being beyond all comparison more precious than the whole world besides. And further, when we consider the other element in love, by which it is distinguished from mere benevolence, I mean the demand for the return of love in spiritual fellowship and communion, we find that this also must altogether distinguish the affection of God for man from that goodness of God which is over all His works ; for man is created capable of that spiritual fellowship with his Maker of which the lower creation is wholly incapable. Indeed, in the history of man's creation, language is used so nearly resembling that by which the relation to God of the uncreated Son is expressed, as of itself to explain sufficiently that which at first seems a moral contradiction ; I mean, that the love of God for sinful man is so truly of the same kind with His love to His "only begotten Son," as to be described by the very same word. "Let us make man,"

God said, "in our image, after our likeness." "So God created man in his own image." Even thus the Son is the image (*εικὼν*) of God and "the exact representation (*χαρακτῆς*) of His substance." The language is indeed by no means identical; and we must notice that whatever may be the exact difference between the words *εικὼν* and *ὁμοίωσις*, the latter is never predicated of the Son of God, who is not only *ὁμοιούσιος*, as a created and finite being may be, but *ὁμοούσιος*.⁴⁶ But that man is, as a created being, the very counterpart of the eternal and uncreated Son, the inspired history of creation plainly indicates. And that this is not only true of man in the state of his innocence, but that it also describes his relation to God after his fall from that estate, is distinctly taught in Holy Scripture.⁴⁷ He is therefore unutterably precious to God because of this relation, and, next to His "only begotten Son," His *ἀγαπητός*.

4. And yet, as Holy Scripture teaches no less clearly, that the very purpose of redemption in regard to man is his restoration into the image and likeness of God, which only in Christ,

⁴⁶ St. John X. 30, *ἐγὼ καὶ ὁ πατὴρ ἓν ἔσμεν*.

⁴⁷ Cf. Gen. IX. 6; St. James III. 9; 1 Cor. XI. 7.

the Second Adam, the Son of Man, is in its perfection and complete heavenly form, it is evident that since the fall of man this divine likeness, which He has received by creation, is in him not *actually*, but *potentially* only. And this is yet more apparent, when we consider that the actual likeness of God in man must be the Love which God is ; while, in his present natural state, man not only does not love God but is alienated and at enmity. So that the love of God to man cannot be that of satisfaction in any actual likeness to God naturally existing in man ; but the love which, recognizing in man the capacity for that perfect image, loves him, even in his enmity, not with a mere compassion, but as the father loves the prodigal son, and longs for his return. That man was created in God's image, explains the reality of the love ; the tremendous necessity that that likeness should be actually reproduced in him, explains its intensity.

5. Before we consider the method, revealed in Holy Scripture, which God ordained for the restoration of man from a state of alienation from God, which is spiritual death, to a state of fellowship with his loving Creator, which is life everlasting, there are several truths to be

borne in mind. And first of all it must be remembered that in man, as a spiritual being in whom the knowledge of good and evil has been awakened, there is what Holy Scripture teaches us to call "the conscience." It was the express purpose of the Old Dispensation to call into activity this spiritual principle, the witness for God within ourselves, and to enable man more distinctly to recognize that the transgression of God's law is worthy of death and its necessary consequence. But (as St. Paul teaches⁴⁸) man, even without this revelation, had, from God's works in creation, sufficient knowledge of God's "everlasting power and divinity," to leave him without excuse for his perversions of divine truth. And the apostle adds further, that "when Gentiles, which have no law, do by nature the things of the law, these having no law are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts (or reasonings) one with another accusing or else excusing them." A further purpose of the law was to educate the conscience of man as to the necessity of a sacrifice, or propitiation, being offered for sin, in order that the

⁴⁸ Rom. I. II.

sinner may be restored into spiritual fellowship and communion with a God of Love. But it is a mistake to suppose that this truth was originally or exclusively taught by the Mosaic law. "The first impulse of men, under the dictates of nature, has almost always been to acknowledge a responsibility to a Divine Power, and to offer some expiation for the offences they have committed. The sacrifices of the Jews are but a more elaborate illustration of the universal practice of mankind; and if the general prevalence of an instinct can be regarded as any proof of the belief it implies, there are few cases in which experience supplies a stronger argument than is afforded in favor of the necessity of an atonement by the practice of expiating sacrifices."⁴⁹ This demand of conscience—though in heathenism it has manifested itself in superstitious, monstrous, and indeed impious forms, wholly inconsistent with the truth that God is Love,—is nevertheless (however defective and erroneous) a universal witness in man to the necessity of satisfaction being made for the transgression of God's law; and the demand cannot be

⁴⁹ Wace's *Boyle Lectures for 1874*. Lecture VI., "The Principle of Atonement." I have taken several suggestions from this valuable and interesting lecture.

satisfied except by a reality. While the express purpose of the elaborate distinctions and the carefully provided order, in the sacrifices commanded by the law of Moses, was to guard against the heathen perversions of the idea of sacrifice, and to teach that propitiation through sacrifice is consistent with God's fatherly love to man, yet the sacrifices themselves, though ordained by divine authority, were proved by their constant repetition year by year (as the Epistle to the Hebrews reminds us) to be wholly unable to satisfy and purify the conscience, which nothing whatever but spiritual and divine reality can ever absolve.⁶⁰ All that these sacrifices could do, was to point forward to a real propitiation for sin, hereafter to be manifested; in which man's guilty conscience should be once for all reconciled to its God. "But Christ having come a high priest of the good things to come, through his own blood entered in once for all into the true holy place, heaven itself, having obtained redemption for us." "For if the blood of goats and bulls satisfy unto the cleanness of the flesh,"—purifying from ceremonial defilement,—“how much more shall the blood of Christ, who through the

⁶⁰ Heb. IX. 9, 10, 14; X. 1-4.

eternal Spirit offered himself without blemish unto God, cleanse *your conscience* from dead works to serve the living God.

6. But, further, for the complete restoration of man into a state of fellowship with God, it was necessary not only that the conscience should be cleansed by a real satisfaction for sin, but also that the love of God toward us should be so manifested as to be the rational ground for our loving Him. It is certain that there is no other religion, except Christianity, which has even professed to reveal any method whatever through which this moral and spiritual restoration of man, from a condition of alienation from God and His love, to one of fellowship with that love, could be effected. And yet the necessity for this, if man is to be a partaker of the blessedness of God, and to obtain salvation from the evils with which human life is filled, as we know by our own miserable experience, is obvious. That is, it is obvious if we allow the fundamental principle, that the moral Being of God is Love. What that method for restoring man is, which is embodied in Christian faith and doctrine, and how truly and fully it is the exponent of that infinite love of which the eternal Son of God is the primary and all comprehensive object, we must now examine more fully.

7. There is no book of Holy Scripture in which the subject of redemption, in its profoundest aspects, is more completely, and (we may say) scientifically expounded, than in that Epistle to the Hebrews to which reference has been already made as teaching the subjective efficacy of redemption, of Christ's sacrifice, as regards the conscience. The exposition being intended for those who have been trained through the teaching and the ritual of the Old Dispensation, exhibits Christianity as the development and only true fulfilment of the Mosaic economy ; yet it is far from being a mere commentary on that religious system, or setting forth any one particular phase of Christian faith and doctrine. It is as catholic, in its representation of Christianity as intended for the whole race of mankind, as if it had been written for Gentile converts. Its primary subject is the Son of God, in whom God has spoken in these latter days, and through whom, in the beginning, all things included in the conditions of time and space were created ; who, being God of God, Light of Light, and one God with the Father, of the same almighty and universal sovereignty, after that through a brief period of humiliation " He had made purification of sins,"

sat down at the right hand of the Majesty on high, as being Himself superior to all the highest and most glorious of created beings. The nature of this humiliation, through which He made this purification of sins, is then more particularly described.

8. In order, however, to apprehend the relation of the redemption of man, as here described, to the Being of God as Love, we must first recall our Lord's words, when, in anticipation of His death and passion, He said⁵¹: "Therefore doth the Father love me, because I lay down my life that I may take it again; no one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." The work of redemption is represented by Christ Himself as His own voluntary fulfilment of the will of the Father, in order that He might glorify the Father and Himself in this marvellous work.⁵² And this view of redemption is further explained by St. Paul when⁵³ he speaks of our Redeemer as one who, being in the form of God, might have claimed equality with God as His right, yet chose

⁵¹ St. John X. 17, 18.

⁵² Compare St. John XVIII. 1, 2, 5.

⁵³ Phil. II. 6, 11.

humiliation in our nature as the means of our salvation, even though it involved obedience unto death, yea, the death of the cross. And in return for this, He received from God exaltation, as the Redeemer of mankind, to the right hand of Majesty, and a name above every name, in which all creation should recognize Jesus as their Lord to the glory of God the Father. There is, it will be observed, perfect consistency throughout in the view of redemption, as given both by our Lord Himself and by St. Paul; and this view we find completed in the Epistle to the Hebrews. The apostolic writer refers⁵⁴ to a prophecy in the eighth Psalm, of the exaltation of man by God visiting him, which was to be fulfilled in Christ; and though we do not, as yet, see all things subject to man, as foretold, yet we behold Him who was made for a little while lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He should taste death for every man. "For it became Him"—that is, God—"for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author (or leader) of their

⁵⁴ Heb. II. 6, etc.

salvation perfect through sufferings." In other words, it was consistent with the character of God, who is Love, that, in the fulfilment of His purpose of love to the children of man, their Redeemer should in all things be qualified for His mighty work of salvation. This was to be effected through suffering, even unto death, in man's nature, for His suffering was essential to that exaltation, *by which alone His work would become available for the whole family of man.* And this argument the apostle confirms and further illustrates, from that to which we referred, in considering the meaning of the love of God to man, though fallen and disobedient; I mean that very intimate relation between the Redeemer and the redeemed, the Sanctifier and the sanctified, of which the incarnation and death of the Son of God, for the sake of those who by creation are children of God, is the result.

9. In this argument it must be first noticed, as regards the relation of the doctrine of redemption to the fundamental principle of Christian theology, that the primary purpose in this divine work, as here represented, has respect to Him who, (we have concluded from the Being of God as Love,) must from all eternity and throughout all ages be the primary object

of Divine Love, which God is. There are some theological explanations of redemption from which it would be impossible not to draw the inference,—which is not only absurd but impious,—that when God spared not His own Son, but delivered Him up for us all, He loved the world of sinful men *more* than He loved His only Son. Especially is this the case with some of the representations of the passion and death of Christ as *punishment* endured as an *equivalent*, for that which was due to God's justice on account of the sins of those who are delivered from the punishment through the debt being paid. This mean view of redemption, which is an instance of the danger of drawing conclusions from the mere letter of Holy Scripture,⁵⁵ is one that has often excited prejudices against Christianity; and yet it is difficult to conceive any view more inconsistent with its spirit, or that tends more to make the whole revelation both of God's love, and of God's wrath against sin, which is the necessary opposite of His love, an unreality. It assumes also that there is some moral or spiritual value in suffering in itself, as if the value were not merely in the love itself of

⁵⁵ See on this, Wace's *Boyle Lectures for 1874*, Lect. VI. (before referred to), and for a philosophical discussion of the question, Cole-ridge's *Aids to Reflection*, 313-331.

which it is the exponent ; and, further, it loses sight of the truth that the wrong done by the sin of man, though it may be expressed metaphorically as a debt incurred, yet is a wrong to love, and cannot be repaired on any such principle as the payment of a debt ; for who does not know that “ if a man would give all the substance of his house for love it would be utterly contemned ” ?⁵⁶ Reparation for an injury to love can only be made by acts or other proofs of love, *with which he who has done the wrong is personally in spirit identified*. But without considering further here what are the fatal objections to any view of redemption in which such truths as these are forgotten, it seems to me, I confess, the most serious objection of all to that which represents the sacrifice of Christ as “ vicarious punishment,” that it obscures the truth that the love of God for man is *wholly in Christ the Son of His Love*. In the view given in the Epistle to the Hebrews this truth is of all the most prominent ; Christ, the eternal Son, is the one object that Holy Scripture here reveals as the representative of God’s love in the act of redemption.

10. Instead, therefore, of attempting, either

⁵⁶ Cant. VIII. 7.

on the theory before referred to, or on any other, to explain to our speculative reason the mystery of the Atonement, which can lead to no profitable result, but will only encumber Christianity with doctrines for which it is in no way responsible, let us consider what is the sum and substance of the whole doctrine of redemption, as here presented to our faith. It is that for our sakes, the eternal Son of God, in whom He is always well pleased, was made man, in order that He might voluntarily bear the whole burden of suffering and sorrow to which mankind is liable. It is impossible for any one to doubt that this world is full of moral and physical evil, and of suffering and death, whatever may have been the origin. If revelation tells us that the origin was man's own disobedience, it tells us also that man is not left to struggle by himself against an irresistible flood of evil, but that God, his loving Father, through the sacrifice of the Son of His love, has provided the remedy. This is the view of Christianity which the apostle expounds in the following argument of his epistle. He does not attempt to *explain* the objective efficacy of Christ's death as the propitiation for sin, beyond saying that He took our nature in order "that through death He

might bring to naught him that had the power of death, that is the devil"; which only reminds us how many reasons may exist which made the atonement necessary, from the constitution of the unseen spiritual world, and which we at present cannot understand. But he dwells specially on the spiritual efficacy of the work of the Redeemer as having so near and intimate a relation with us men: "Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."⁵⁷ And again:⁵⁸ "For we have not a high priest that cannot be touched with a feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin." And this the apostle expounds when he says that this Divine Redeemer,⁵⁹ "in the days of His flesh, having offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience

⁵⁷ Heb. II. 17, 18.⁵⁸ Heb. IV. 15.⁵⁹ Heb. V. 7-9.

through the things that he suffered, and having been made perfect, he became unto all them that obey him the author of eternal salvation."

11. We are here brought to the very essence of Christianity, as distinguished from all other religions—I mean that it reveals God not merely as perfectly just and holy, as supremely glorious, as infinite in majesty and power. This, indeed, it does; but if this were all, Christianity could bear no such witness to itself as when it reveals God as giving His only Son, One with Himself, to be "a man of sorrows and acquainted with grief"; to be "wounded for our transgressions and bruised for our iniquities"; One on whom was "the chastisement of our peace," and on whom "the Lord hath laid the iniquity of us all." If the revelation had been destitute of this, it might have given us a view of the Divine Being to which the human mind would readily assent; the speculative reason would not be offended by any incomprehensible mysteries in such a religion, and might accept it as rational and quite intelligible. But the revelation could carry no conviction whatever to the heart and conscience of man, because, however suitable it be for a world without evil, without suffering,

without sorrow, without death, in a world such as ours actually is, the revelation of all these moral perfections of Divine Being could give to the spirit of man no light or life whatever, but could merely intensify the darkness of death. Such an idea of God would be to us no *revelation* at all in the true sense of the word. But the idea of a God who has taken our nature into Himself, in order to feel for us in all our sufferings and to bear them with us, is a revelation indeed. It is the moral and spiritual solution, and the only solution, of the mysterious problem of a world full of evil, sorrow, and death. It may be incomprehensible to the intellect, but it is, for that very cause, all the more certain that it cannot be the invention of that intellect, when to it the idea seems an impossibility. In a different sense from that in which the sturdy advocate of orthodoxy may have used the words, we may truly say: *Credo quia impossibile est.*

And it must be observed,—and this is one great advantage of regarding and expounding Christianity from the stand-point of the Being of God as Love,—that we thus see how essential to redemption being an exponent of that love, is the true and eternal Sonship of Christ. For

it is the fact that God gave His own Son to suffer and die for us, that alone proves the love of God in redeeming us. If our Redeemer had been the most exalted of created intelligences, nay, even one who might be in some sense divine,—His suffering for us, and His sympathy with us through suffering, would indeed have been a convincing proof of His own love, but they would have been no manifestation at all to us of the one God over all, as the God in whom we might trust with confidence, unless He were really one God with the Father. It is evident, therefore, that a belief in the true divinity of Christ is of the very essence of Christianity; because otherwise it is no revelation of the Being of God Himself as Love. Every doctrine short of that catholic faith which is confessed by Christ's Church, is found, when tried by the science of theology of which the fundamental principle is the moral Being of God, to be wholly destitute of the moral and spiritual power of Christianity itself.

12. And, further, when we examine it, we find that this is also the very gist of the witness that Christianity bears to itself when it exhibits its own characteristic features in the lives of Christ's disciples, as our Lord prayed that it

might. For the power of the faith of Christ on those that believe is derived from the revelation of the love of God in Christ, as self-sacrificing love; love that does not expend itself in sentiments and feelings, but is a real sacrifice of self, even unto death, to fulfil its ends. "Hereby," St. John says, "know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and truth. Hereby shall we know that we are of the truth and shall assure our heart before him." Such demands on Christians for a life of self-denying and self-sacrificing love may (as experience proves too often is the case) fail to produce this effect on individuals; but, at all events, they prove what Christianity itself means, and what are the legitimate fruits of the religion when its real spirit is apprehended. The central idea of the religion is God, as one whose love for man has manifested itself in a life of practical sympathy with him in all the trials and temptations to which humanity is subject. It proclaims that

it is not only the duty of Christians to follow in this respect the example of their Divine Master, but that, if they truly believe in this manifestation of love for man, they must be animated by the same spirit of love, without which all their knowledge and spiritual attainments are worthless. And so fully is this spirit of practical sympathy for man the distinguishing spirit of real Christianity, that, in the Day of Judgment, the one and the sure test of acceptance with God as true disciples of His Son, is represented to be their having shown such sympathy for their suffering and afflicted fellow-men; in all whom they could not fail, if they were Christ's disciples indeed, to have recognized those whom their Lord redeemed. Or, as the Apostle John says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

13. It will, however, be necessary to the completeness of the argument, as to the witness which Christianity bears to itself as the exponent of the truth that God is Love, to consider some points more carefully. This view of Christianity, as spiritually and vitally connected with the Redeemer's work of love for sinful and suffering man, is distinctly exhibited in the ele-

mentary constitution of the Church, or Christian Society, which was ordained by Jesus Christ Himself. Nothing is more emphatically affirmed in Holy Scripture than that the propitiation made for sin being for the whole world,—Christ's ministers are sent to proclaim this gospel of salvation to all nations, and administer to all who are sufficiently instructed and willing to receive it, the sacrament of their adoption into the family of God on earth. But it must be remembered that the rite of baptism, ordained by Christ, unlike the initiatory rites of other religions, "is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that are not Christians," but, much more, it is "an outward and visible sign of an inward and spiritual grace given unto us, as a means whereby we receive the same, and a pledge to assure us thereof"; the grace or gift of God, in the case of baptism, being "a death unto sin and a new birth unto righteousness." Thus St. Paul⁶⁰ speaks of our baptism as being "*into the death* of Christ" so that we are "buried with him through baptism *into death*"; that like as Christ was raised from the dead through the glory of the Father, so we

⁶⁰ Rom. VI. 3, 4.

also might walk in newness of life." And this mystical signification of baptism explains, so far as it is capable of explanation, how the humiliation and death of the Divine Redeemer on behalf of man can become, really, and not by a mere fiction of imputation, the atonement for sin, and justification before God, for every one who believes on Christ. Because faith in the sacrifice of Christ's death, by which God has condemned sin in the flesh,⁶¹ and into which he is baptized, spiritually identifies him with Christ in that death; as St. Paul says again:⁶² "I have been crucified with Christ; yet I live, and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God who loved me and gave himself for me." But it must be observed that the language of St. Paul here and elsewhere shows that this fellowship with Christ in His death which is necessary in order to make us partakers of the benefits of His propitiation, must be no imagination of an excited brain, but a *spiritual reality*; one which transforms our spiritual being, and pervades our life with the spirit of Him who lived and died for the sins of the whole world. All the personal

⁶¹ Rom. VIII. 3-11.

⁶² Gal. II. 20.

trials and chastisements of him who thus believes are spiritually associated, through this faith, with Christ's own sufferings. Such an one the apostle describes⁶³ as "always bearing about in the body *the dying of Jesus*, that the life also of Jesus may be manifested in our mortal body." True, visible Christianity, therefore, is nothing else than the manifestation before men of the Divine Redeemer's own work of love for man. Christianity, far from claiming for all that profess its doctrines, blessings superior to others in the life to come, on the contrary distinctly and most emphatically teaches, as a fundamental doctrine, that the benefits of redemption are possessed only by such as are in spirit identified with the Redeemer Himself.⁶⁴ It cannot, therefore, be argued that Christianity does not give, in its outward and visible form, as well as by its doctrines, a patent and universally intelligible witness to the world of its true character, as the manifestation of the love of God for mankind, which Christians are bound themselves to exhibit in a life of self-denial and self-

⁶³ II. Cor. IV. 10.

⁶⁴ This fundamental truth is no less clearly set forth in the other divinely ordained Sacrament of the Gospel, which is commanded to be observed by all Christians, for in this we continually have communion with the *sacrifice of Christ's Death*.

sacrifice for other men. And, on the other hand, in its ordinances it proclaims that Christians are not left to themselves to fulfil, by their own natural and unaided powers, these responsibilities to which they are pledged, for the promise of the gift of the Holy Spirit, one God with the Father and the Son, is sealed to each one in these ordinances, to enable him to fulfil the duties which are required of him, the duties being those which are thus summed up: "Thou shalt love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself."

14. It is certain, therefore, that Christianity reveals God as having, in His infinite love for man, done all that divine love can do, not only to remedy, through sending His own Son, the sorrows and evils with which this world is filled, but, further, to make all that profess and call themselves Christians workers with Christ by a life of self-denying sympathy for suffering man. I say *all that love can do*; not because there are any limits to that love, but omnipotence itself cannot do that which is a self-contradiction. Divine love, though infinite and almighty, could not fulfil its purposes toward man, that is, restore God's image and likeness in him, except

he were one in whom such image and likeness is possible ; which would be contradicted if we should deny the reality of the *will* in man. It is certain⁶⁵ that any view of the will which represents it as incapable of resisting God's grace, makes the mechanical relation of cause and effect the one law of the whole universe, and subjects to its mechanism the moral world no less than the physical, so that it must follow, from such a view, that the whole of God's creation, visible and invisible, is unspiritual. For the reality of will, and therefore of responsibility, alone distinguishes that which is natural from that which is spiritual. The theology, therefore, which makes the will of man a nullity does, equally with materialism itself, deny the existence of spirit, and therefore the possibility of any likeness to God in man. The power of a finite and created spirit to refuse to receive the grace of Almighty God is, no doubt, a profound mystery ; yet it is a mystery involved in the very existence of spirit,—indeed, in every idea of morality and religion, for the positive cannot exist without the possibility of the negative. Christianity certainly does not profess to be a religion which denies that in man which alone makes morality and religion possible.

⁶⁵ Coleridge, *Aids to Reflection*.

15. Let us consider, then, what is the Christian doctrine on this subject? It is expressed in two opposite truths, which, though finite reason cannot reconcile them intellectually, are morally consistent. The one is, that all that is spiritually good, every good desire, as well as the power to do that which is good, must be of the Spirit of God. The other, that to the operation of the Spirit in us the concurrence of our own will is necessary. It was observed before,⁶⁶ in regard to the fellowship of God's Spirit with man's spirit in prayer, that true prayer is both our own prayer and yet, at the same time, the Spirit's intercession in us. Even so, St Paul says, on the one hand: "To will is present with me," and "with the mind *I myself* serve the law of God"; on the other, no less distinctly: "Yet not I, but the grace of God that is in me." And, therefore, our Lord's words to the Jews at one time: "Ye will not come to me that ye may have life"; at another: "No man *can* come to me, except the Father which hath sent me draw him," far from being contradictory one of the other, are only opposite aspects of the self-same truth. For, as those to whom Christ is made manifest are prevented

⁶⁶ Lect. II. § 13.

from coming to Him solely by their own will, so also none can spiritually come to Christ and be made partakers of His salvation, but those who are drawn not only by the revelation of His love in the Gospel of His Son, but also by His Spirit of Love in their hearts, by whom God "worketh in us both to will and to do of his good pleasure."

16. The relation of the human will to the work of the infinite and almighty Spirit of God in us is without doubt that which to the intellect is incomprehensible, as are the doctrines of the Trinity, the Incarnation, and the Atonement. Yet the conscience has no difficulty in recognizing the two opposite truths as fundamental and necessary principles, evident by their own light. So that whereinsoever Christianity has produced the results which are the legitimate and proper fruits of this revelation of divine love, such results have been due to the Spirit of God; on the other hand, whereinsoever it has failed to produce such fruits, this has been due solely to man, and cannot be laid to the charge of Christianity itself. No doubt it may often be due to misrepresentations of Christianity by Christians themselves, who, instead of teaching the Gospel of Christ as the

manifestation of God's love, have too often obscured and perverted it by false theology in one direction or the other, teaching instead of divine truth the doctrines of men. But Christianity must not be held responsible for those things which do not in any true sense belong to it. The witness which it bears to itself as the revelation that God is Love is undoubtedly most apparent to the world, as was said at the commencement of these Lectures, when its characteristic features are exhibited in the lives of those who call themselves disciples of Christ; but, as has been shown, *it is none the less certain from the revelation itself*, even when professing Christians fail to be what their own religion demands that they should be—nay, what they could not fail to be if they sincerely believed it. For the truth of God is no less certain, though men do not believe. And it must be remembered that Christ Himself foretold that “the kingdom of heaven” on earth would be a field in which tares would grow up with the good seed, and that they would not be separated until the time for judgment should come. Instead of anticipating that His own example of love would be universally followed by those who should call themselves His disciples, He

foretells divisions, strifes, and false doctrines amongst them ; and, as the ultimate result of all, that "because iniquity shall be multiplied, the love of the many shall wax cold." The Divine Author of our salvation knew beforehand that however clearly the love of God might be revealed, and however freely the Spirit of His grace might be given, whatever divine love might do for man, it could not perforce constrain him, against His own will, to love God even though He is Love ; for love must be, in the nature of things, spontaneous.

17. It must be further observed, in regard to the witness which Christianity bears to itself in the lives of those who reflect in themselves its true characteristics, that not only is this witness actually defective, because of the resistance of man's own will to the grace of God ; but also, as I noticed in my first Lecture,⁶⁷ that, even when there is in Christians a genuine representation of the love of God, and of the principles of the Gospel in which that love is manifested, the witness is often misapprehended by those who do not appreciate or understand those principles. For example, those who are by faith spiritually united with Christ and like-

⁶⁷ See Lecture I. § 3.

mind with Him, for the very reason that they dwell in that Love which God is, must "hate with a perfect hatred" the evil and sin which is the contradiction of love, even as God hates it. And all those errors and false doctrines which directly or implicitly deny God's manifestation of His love in His Son Jesus Christ, will excite in those who truly believe in Christ hostility against such doctrines, and jealousy of those that teach them,—not because they are wanting in love, but for the very reason of the fervor and reality of their love; even as St. John bids Christians, with regard to any one who does not bring the true teaching of Christ, not to receive him into their house, neither wish him God-speed.⁶⁸ There is, no doubt, a false zeal for God, which is not according either to knowledge or to love; but to the world in general, even the zeal of the Apostle of Love appears uncharitable. And so indeed it would be, were not the doctrine of "the Father and the Son," which these deceivers did not teach, necessary to the faith that "God is Love." We cannot expect others to recognize the charity of such zeal, until they appreciate the force of this fundamental principle of Christian faith and doc-

⁶⁸ 2 John, 10, 11.

trine. On the other hand, the conduct of sincere and earnest Christians is liable to be misunderstood, from the world's ignorance of the character of that love of God, in regard of which God's servants are called to be followers of Him, as His dear children. For while it is revealed that God loved (*ἠγάπησε*) the world though at enmity with Him, the other word (*Φιλεῖν*), which expresses the tenderer and more intimate affection, is never used except of God's love for Jesus Christ, His only begotten Son, and for those who, by faith on Him, are reconciled to God.⁶⁹ Even thus, those who are like-minded with Christ have a special affection for those who are the *friends* of God, different from that with which they regard other men. The former is distinguished by the word *Φιλαδελφία*, "brotherly love," the latter by *ἀγάπη*. And while the first-fruits of the spirit is "love" itself,⁷⁰ because without it all religion is vain, yet St. Peter ⁷¹ reminds us that in the development and manifestation of the Christian character, love in its perfection is the highest grace, and one which "brotherly love" must precede. So that oftentimes "brotherly love" is more

⁶⁹ St. John XVI. 27.

⁷⁰ Gal. V. 22.

⁷¹ 2 Peter I. 7.

manifest in the character of Christians than that love to man as man, which should animate them to follow the example of Christ in a life of self-denying love for all without exception or distinction. And too often also this brotherly love takes the form of exclusiveness and partiality, and specially of a tendency to judge others, which is expressly forbidden by Christ Himself. Indeed, the world in general considers the "brotherly love" which exists among Christians,—and alas! too often not without reason,—as mere party spirit and the unity of those who hold the same opinions. And it is important to observe, in connection with this, that in our Lord's prayer for the unity of Christians as a proof to the world of His own divine mission, the emphasis is laid on this being a *universal* and not a partial unity; "that they *all* may be one, even as thou, Father, art in me, and I in thee." For, in truth, the divisions and strifes among even real Christians, which are manifest to all men, do more, in the present day especially, to obscure the witness of Christianity to itself, than all the "brotherly love" in the several sects into which Christianity is unhappily divided can do to confirm it. But that unity of all that believe in one spiritual

body, for which our Blessed Lord prayed,—or as St Paul describes it “one body and one spirit,” “holding the unity of the spirit in the bond of peace,”—cannot be the result of merely outward ties or natural principles, which, as human experience abundantly proves, are not powerful enough to resist the influences which are ever tending, in this sinful world, to mar the beautiful ideal of unity which has God’s special promise. The only power that can in any degree make that ideal a reality before the world is the gravitating power of genuine, vigorous love to God and to Jesus Christ as the one Head of His Universal Church; which, even if the divine order be disturbed for a time, will in due time restore it. Is it too much to hope that in proportion as Christianity is understood by Christians as the revelation of the love of God, and not a mere system of doctrines, the prayer of our Divine Lord will be more and more fulfilled?

After an examination, in these Lectures, of Christian faith and doctrine as the exponent and manifestation of the fundamental law of God’s moral Being, a few remarks in conclusion will be sufficient reply to some popular objections

against Christianity as inconsistent with divine love.

I. Of these, perhaps the most common among men of the world in general is its exclusiveness ; that as the Apostle Peter said to the Jews : " In none other," except Jesus Christ, " is there salvation ; for neither is there any other name under heaven that is given among men wherein we must be saved."⁷² This, indeed, is the teaching of Christ Himself and of the New Testament generally, so that it is not without reason that in the XVIIIth Article of Religion of the Church of England the opinion is condemned as unchristian : " That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature." But, first of all, if we realize the infinite magnitude of the divine sacrifice by which mankind has been redeemed from sin and death, the conclusion is unavoidable, that such a sacrifice would not have been made had any other method been sufficient without it. Redemption through the incarnation and death of the only begotten Son of God is, in the nature of things, a *unique* act ;

⁷² Acts IV. 12 ; St. Mark XVI. 16 ; St. John III. 18-36 ; 1 Tim. II. 4, 5.

and Christianity is, therefore, of necessity, exclusive, if it is true. On the other hand, the blessings which have been procured for man through the Son of God taking into himself our humanity, and bearing the sins and sorrows of mankind, and which can only be made our own (as we have seen)⁷³ through that faith which in spirit identifies us with the Redeemer's work ; blessings which Holy Scripture describes as being heirs of God and joint heirs with Christ, partakers of divine glory and joy, seated with Christ on His throne, as He is seated with His Father on His throne, are such as it is also impossible, in the nature of things, that any one of God's creatures (much more one that is sinful and fallen) could ever obtain, except through such a method as the incarnation and cross of Christ. So that the redemption, as regards both the work itself and its results to man, altogether is unique, and, on that account, also exclusive ; for the same reason as the unity of the Godhead is exclusive of a second God. But it must be remembered that Holy Scripture says nothing definitely as to the future state of those who have had no knowledge in this life of the Gospel of Christ. It only assures us, by

⁷³ Lect. III. § 13.

all its teaching, both in the Old Testament and in the New,⁷⁴ that the Judge of all the Earth will be both just to all without exception and without partiality, and at the same time merciful and compassionate beyond all that our imaginations can conceive. It contains also some hints as to the Gospel being "preached even to the dead,"⁷⁵ which, though they give us no encouragement to speculate on a subject lying outside the work of God which we are called to fulfil in this world, are nevertheless sufficient to remind us that the extent of the redeeming love of God in Christ infinitely exceeds both our knowledge and the sphere of our understanding.

II. Another objection to Christianity, or rather against one partial aspect of it, is that it makes God's love not universal, but special and partial, and therefore unjust. I have referred to this in Lecture I., but some further remarks are necessary. For undoubtedly our Lord Himself speaks of His people as "given to him by the Father out of the world," and as not having themselves chosen Him, but being chosen by Him. And St. Paul⁷⁶ teaches Christians that "God chose us in Christ before the

⁷⁴ See especially Rom. II. 6-16.

⁷⁵ 1 Pet. IV. 6, and III. 19, 20.

⁷⁶ Ephes. I. 4, 5.

foundation of the world, that we should be holy, and without blemish before him in love ; having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will." Of the truth that the supremacy of the will of God does not mean the disannulling of our own will, but that all religion implies that the finite will is no less a reality than the divine, I have already spoken. But there is a further consideration which must be taken into account, in reference to the language of Holy Scripture on this profound and, to a finite mind, necessarily incomprehensible subject. We must always bear in mind that God, who (to use the language of the prophet Isaiah), "inhabiteth eternity," sees every man, not as we finite beings see him, but in the eventualities of the future no less clearly than in the actualities of the past and the present. It is not merely that the future is foreseen, but to that mind to which all is present, and in which the succession of time has not the kind of existence that it has in the finite mind, the first germ and the matured fruit are seen at once, one in the other. This religious doctrine of the divine foreknowledge is of course wholly beyond our understanding, yet it is a truth which no one

who believes in the existence of an infinite and eternal God can question, and it is totally different from necessitarianism or fatalism ; nor does the will of God from all eternity, according to His foreknowledge, that we should be saved from sin and made partakers of His glory, in the least interfere with the action of our own will. Morally and spiritually, this truth of our election before the foundation of the world by the everlasting love of God, is an unspeakable comfort and source of strength to those who believe on Christ, "both because it doth greatly establish and confirm their hope of eternal salvation to be enjoyed through Christ, and also because it doth fervently kindle their love toward God."⁷⁷ Intellectually, the doctrine is "unthinkable," because infinite being itself is unthinkable ; but no man in his senses practically believes that the divine foreknowledge of future events makes human action unnecessary or unprofitable. The truth has been, no doubt, both perverted and abused ; yet in itself it is nothing else than one of those mysteries of infinite being which are incomprehensible by every finite mind ; and the particular form which it assumes in Christianity, as election by

⁷⁷ Article XVII.

the grace of God from all eternity, arises entirely from the fundamental principle that the Love of God is His Being and therefore eternal.

III. Of all the popular objections to Christianity that which has most weight with many minds is, that the doctrine of everlasting punishment in another life seems a contradiction of the love of God. But we have found in our examination of this whole subject that there are two conclusions that are inevitable. The first is, that the fundamental principle that God is Love must involve also the opposite that His hatred of sin—the contradiction of love—is as infinite as God's Being itself is. His infinite love, and His infinite holiness, are nothing else than two opposite aspects of the same eternal and almighty Being. The second is that love, which alone is spiritual and eternal life, cannot be produced in man, even by omnipotence, without the concurrence of his own will. And if the complete manifestation of the love of God in giving His only begotten Son as a propitiation for our sins fails to conquer the rebellious will, and we continue⁷⁸ in a state of wilful sin, "after

⁷⁸ Heb. X. 26, Ἐκουσίως ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας. " Notice the present

we have received the knowledge of the truth," there remaineth no more a sacrifice for sins; there is no other method remaining by which the soul can be quickened into life when love has failed. In this passage from the epistle, to which I have more than once referred, because it defines more clearly and exactly than any other passage in Holy Scripture those cases which are proved to be beyond the reach of divine love, we must notice that it is assumed that the man has "received the knowledge of the truth," and therefore has had sufficient trial whether he will accept the love of God or will refuse it. And the word here used for knowledge (*ἐπίγνωσις*) implies not a mere historical knowledge of the fact, which may never have presented to the conscience the spiritual meaning of the sacrifice of Christ; but it assumes the "actual direction of the spirit to a definite object and a real grasping of the same."⁹ Such are the cases in which both apostolic authority and our Lord Jesus Christ Himself declare that man has finally identified himself with his sin, so as to be *by the*

not the aorist participle. It is *not of an act or of any number of acts of sin* that the writer is speaking, which might be repented of and blotted out; but of a *state of sin, in which a man is found when that day shall come.*"—ALFORD.

⁹ Delitsch quoted by Alford.

determination of his own will beyond the reach of infinite love, because that love itself has become, through his wilful rejection of the light of life and love after it has shined upon him, the consuming fire of divine jealousy. Who they are that have thus, of their own will, chosen darkness and death rather than light and life, God alone can determine in that day when the secrets of all hearts shall be made known before men and angels, and when He shall judge every man (as St. Paul reminds us⁸⁰) on the principles, not of the Law by which all are alike condemned, but of the Gospel which reveals God as Infinite Love. In the assurance of the infinitely righteous and infinitely powerful love, we may well shut up all inquiries as to the eternal future of other men, and to it may confidently entrust our own. The one truth that God's Love, not only when rightly understood, is seen to be the source of all the doctrines of Christianity, but also, if continually present to our mind, will teach and enable us to apply every Christian doctrine in its true proportion and relation.

⁸⁰ Rom. II. 16.

1883.

FOUNDERS' DAY

AT

Gambier.

FOUNDERS' DAY.

ORDER OF SERVICE

FOR

ALL SAINTS' DAY,

NOVEMBER 1, 1883.

OFFICIATING PERSONS:

THE TE DEUM	Kenyon College Choir.
ANTE-COMMUNION	{ Rev. Edward Benson, A. M., Senior Professor, Kenyon College.
THE EPISTLE	{ Rev. Abraham Jaeger, D. D., Pro- fessor, Theological Seminary.
THE GOSPEL	{ Rev. Cyrus S. Bates, D. D., Pro- fessor, Theological Seminary.
THE CREED	{ Rev. Fleming James, D. D., Pro- fessor and Pastor.
FOUNDERS' MEMORIAL	{ Rt. Rev. G. T. Bedell, D. D., of Ohio.

DOXOLOGY.

PRAYER FOR THE INSTITUTIONS.

HYMN 232 AT 3D VERSE.

THE LECTURE	{ Rt. Rev. Henry Cotterill, D. D., Bishop of Edinburgh, Scotland. (Lecture read by Pres't Bodine.)
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HYMN 494.

OFFERTORY FOR FOUNDERS' SCHOLARSHIP.

MATRICULATION OF THE THEOLOGICAL SEMINARY.

MATRICULATION OF KENYON COLLEGE.

ADDRESS The Bishop of the Diocese.

THE HOLY COMMUNION	{ The Bishop, the President, and the Pastor.
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FOUNDERS' DAY AT GAMBIER, 1883.

WE REMEMBER BEFORE GOD this day the Founders of these Institutions: PHILANDER CHASE, the first Bishop of Ohio, *clarum et venerabile nomen*, whose foresight, zeal, unwearied patience, and indomitable energy devised these foundations, and established them temporarily at Worthington, but permanently at Gambier; he was the Founder of the Theological Seminary, Kenyon College, and of the Grammar School;—CHARLES PETTIT MCILVAINE, the second Bishop of Ohio, rightly known as the second Founder of these Institutions, whose decision of character and self-devoted labors saved them at two distinct crises of difficulty; he builded Bexley Hall for the use of the Theological Seminary, Ascension Hall for the use of Kenyon College, Milnor Hall for the use of the Grammar School, and he completed Rosse Chapel on the foundations laid by Bishop Chase.

We remember before God this day pious and generous persons, contributors, whose gifts enabled the Bishops of Ohio to lay those foundations, and who are therefore to be named among the Founders. We make mention only of those who have departed to be with Christ, and now rest in Paradise.

Among the many, we name only a few whose gifts are noticeable because of the influence of their character and position :

HENRY CLAY, whose introduction of Bishop Chase to the ADMIRAL LORD GAMBIER, of England, initiated the movement in 1823; the ARCHBISHOP of Canterbury; the LORD BISHOPS of London, Durham, St. Davids, Chester, Lichfield; the DEANS of Canterbury and Salisbury; LORDS Kenyon, Gambier, Bexley, Sir Thomas Acland; Reverend Edward Bickersteth, Henry Hoare, Marriott, Pratt, WILLIAM WILBERFORCE, Thomas Wiggin, Thomas Bates; the Dowager COUNTESS OF ROSSE, who aided liberally the Chapel which afterward bore her name; HANNAH MORE, who also bequeathed a Scholarship which bears her name; and five hundred and thirty others whose names are recorded in the memorial prepared by the Rev. Dr. Bronson at the order of the Trustees.

We remember before God the liberality of WILLIAM HOGG, from whom this domain was purchased under the advice of Henry B. Curtis and Daniel S. Norton, with the consent of Henry Clay; the grantor contributing one fourth of its market value.

In 1838, JOHN QUINCY ADAMS, the President of the United States; Mrs. Sigourney; Arthur Tappan, who originated the Milnor Professorship; St. George's Church, New York, which established a Scholarship; Rev. Drs. Milnor, Tyng, Bedell, Sparrow, Keith, Rev. I.

Morse, Dudley Chase, Albert Barnes, John Trimble, William Jay, Abbott and Amos Lawrence, Peter Stuyvesant, Richard Varick, and nine hundred and ninety others whose names are recorded.

These were the first Founders of these Institutions.

Among those who aided Bishop McIlvaine we mention before God to-day,—in 1832, BISHOP WHITE, Rev. Manton Eastburn and the Ascension Church, the Rev. Dr. Cutler and St. Ann's Church, Brooklyn, the Rev. Drs. Muhlenberg and Wing, Peter A. Jay, James Lennox, Robert Minturn, Henry Codman, Robert Carter, Matthew Clarkson, Charles Hoyt, I. N. Whiting, and four hundred and sixty others whose names are recorded.

And in 1835, in England, Daniel Wilson, Bishop of Calcutta; the Bishops of London, Winchester, Salisbury, and Lichfield; the DUCHESS OF KENT, the Duchess of Gloucester, the Princess Augusta, the Duchess of Beaufort, the Earl of Carnarvon, Rev. Thomas Hartwell Horne, Charles Brydges, John Fox, Jerram, Jowett, Baptist Noel, Dr. Plumtre, Charles Simeon, Henry Thornton, Sir Thomas Baring, Henry Roberts, architect, who gave the plan and working model for Bexley Hall; with four hundred and eighty-three others whose names are recorded.

These are the second Founders of these Institutions.

We mention before God to-day the gifts of Bishop Gadsden, Bishop Johns, Colonel Pendleton, John Kil-

gour, the Kinneys, Dr. Doddridge, Charles D. Betts, who founded a fund for the purchase of theological books; Rev. C. C. Pinkney, who contributed for fitting up a Laboratory; J. D. Wolfe, who contributed to found the Lorillard and Wolfe Professorships; John Johns, M.D., of Baltimore, who left a valuable legacy to the Institutions; Stewart Brown, William H. Aspinwall, and others who contributed to the building of Ascension Hall; Thomas H. Powers, Lewis S. Ashurst, John Bohlen and sister, and others who founded a Professorship in memory of the late Dr. Bedell of Philadelphia; Mrs. Spencer, Mrs. Lewis, who partly founded a Professorship, Rev. Dr. Brooke; Rev. Messrs. Lounsberry and E. A. Strong, whose efforts brought many valuable contributions to these Institutions; W. W. Corcoran, President Andrews, Rev. Alfred Blake, and nine hundred and forty others who are also to be counted among the Founders of these Institutions.

And last, the Philanthropist, the intimate friend of Bishop McIlvaine, who in token of that friendship founded a Professorship, that now bears his name, bears the name of GEORGE PEABODY.

We mention before God to-day, with reasons that none can better appreciate than this community, which mourns their loss, two of our own citizens who are well entitled to a place in the record of Founders—R. S. French, who, with the assistance of friends in Gambier and Mount Vernon, provided the full set of nine bells

and the clock, and placed them in the tower, with power to ring the Canterbury chimes ; Martinbro White, who was for twenty years Agent and Treasurer of these Institutions, a man of singular probity and purity, whose character and work, whose fidelity to his trust, whose honesty as well as honorable dealing during difficult times when these foundations were being laid, entitle him not only to a place in our grateful recollection, but to a place among the chief Founders of these Institutions.

The donors to these Institutions who are still living (many of whom have gathered on this day) unite with us in praising God for the privilege of building upon foundations which were thus so strongly laid.

Among them we mention with gratitude:—of England, WILLIAM E. GLADSTONE, Member of Parliament (at present Prime-Minister), Rev. Canon Carus, and J. Pye Smith ;—of the United States, Rev. Drs. Dyer and Burr, Professor Francis Wharton, A. H. Moss, M. M. Granger, John Gardiner, Rev. Archibald M. Morrison, who founded the Griswold Professorship ; Peter Neff, Jr., who gave the Telescope and Transit Instrument ; the Rev. Drs. Muenscher and Bronson, and several hundred others whose names are recorded.

The third Bishop of Ohio, with the aid of William H. and John Aspinwall, James M. Brown, Samuel D. Babcock, William B. Astor, and other members of the Ascension Church of New York, builded the Church of the

Holy Spirit for the use of all the Institutions ; through him Mrs. Bowler founded the Professorship which bears her husband's name, R. B. Bowler, who gave a philosophical apparatus, and who, with Larz Anderson, Henry Probasco, William Proctor, and others, founded the McIlvaine Professorship ; Jay Cooke founded the Professorship which bears his father's name ; Frank E. Richmond founded the Hoffman Library Fund ; Stewart Brown builded the tower of the Church, to bear the name of his son, Abbott Brown. By the same Bishop and his wife the Organ was placed in the Church as a memorial of the second Bishop of the Diocese, and the Episcopal chair as a memorial of the great Founder ; members of the Church in Philadelphia completed the endowment of the Bedell Professorship, among them chiefly William Welsh, John Bohlen and his sister, and Thomas H. Powers, who also left a Fund in the hands of the Vestry of Christ Church, Germantown, for a perpetual supply of specified books for students in Bexley Hall ; and Robert H. Ives and his wife, who stated that, desiring not to trammel the Trustees, they placed their fund in the Treasury without conditions.

In 1875 the Trustees determined to found a " Trustees' Professorship," which is partially completed.

All these, and seventy others, are also to be counted among the Founders.

We mention with gratitude the successful efforts of the present President of Kenyon College to complete the en-

dowments, and the gifts which have resulted therefrom, namely, from R. B. HAYES, PRESIDENT OF THE UNITED STATES, Peter Hadyen, Dr. I. T. Hobbs, Rev. William Horton, Thomas McCulloch, Samuel L. Mather, William J. Boardman, A. C. Armstrong, H. P. Baldwin; from John W. Andrews a donation in lands for the founding of Scholarships in memory of his son; from Mrs. Alfred Blake donations for the purpose of founding a Scholarship to bear her husband's name; from Columbus Delano the Hall which bears his name; from Mrs. Ezra Bliss a Gymnasium which is being built; and from Henry B. Curtis Scholarships which from generation to generation will foster sound learning. These also, with thirty others, the latest givers to our Institutions, are to be counted among the Founders.

The congregation rising.

For all these generous gifts of the living, and for the memory of the dead who were the FOUNDERS of these Institutions, we give hearty thanks to God this day; ascribing the praise of their benefactions to His almighty grace, and the glory to His most holy Name, who is the God of our fathers and our God, the Father, the Son, and the Holy Ghost, ONE ADORABLE TRINITY for ever and ever. Amen.

PRAYER FOR THE INSTITUTIONS.

O God the Holy Ghost, fountain of all wisdom, source of all grace, be present always, we beseech Thee, with

these Institutions to direct and bless. Established in the faith of the Gospel, endowed for the service of divine truth, may they ever rest under Thy gracious benediction. We pray Thee to use them for the glory of Christ in His Church, and to make them pure fountains of heavenly knowledge, holy principles, and godly learning. We beseech Thee to give to those who teach in them wisdom and patience, discreetness and zeal for God; and to those who are taught, aptness to learn, docility, submission without servility, and manly gentleness. O Holy Spirit, make these Thy servants studious, truthful, pure, obedient to all who are in authority, and temperate in all things; so that, by Thy grace, the same mind may be in them which was in Christ Jesus our Lord, and their character be formed in His holy likeness. Prosper Thou, O Lord, the work of our hands upon us! Give to Thy people a liberal heart toward these Institutions. May the memory of those whose gifts have enriched us be ever precious in our sight, as it is blessed of God! And may the good name of these Institutions be handed down from generation to generation for the comfort of Thy Church, and the glory of Thy Majesty, Who art, with the Father and the Son, the One God whom we adore for ever and ever. Amen.

THE PRAYER OF LORD BACON.

ADAPTED FOR STUDENTS.

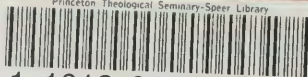
To God the Father, God the Word, and God the Holy Spirit, we pour forth most humble and hearty supplica-

tions ; that He, remembering the infirmities of our minds, the limits of our knowledge, and the pilgrimage of this our life, in which we wear out days few and evil, would please to open to us new refreshments out of the fountain of His goodness and wisdom. This also we humbly and earnestly beg, that human things may not prejudice such as are divine ; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity or intellectual night may arise in our minds toward divine mysteries. But rather that by the cleansing of them through the study of truth, and the purging them from fancy and vanities by the entrance of wisdom, yet subject and perfectly given up to the Divine oracles, there may be given unto our faith the things that are faith's ; through Him whom truly to know is everlasting life ; and to whom, with Thee O Father, and Thee enlightening Spirit, we ascribe glory and praise world without end. Amen.





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